



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Arthur
Meier
Schlesi.

Ex
Libris



The Arthur and Elizabeth
SCHLESINGER LIBRARY
on the History of Women
in America
RADCLIFFE INSTITUTE





GALATEO ;

OR,

A TREATISE ON POLITENESS

AND

DELICACY OF MANNERS :

From the Italian of Monsi. Giovanni de la Casa,
Arch Bishop of Benevento.

ALSO, THE

HONOURS OF THE TABLE.

WITH

THE WHOLE ART OF CARVING ;

Illustrated with a variety of cuts.

To do the honours of a table gracefully, is one of the outlines of a well-bred man ; and to carve well, little as it may seem, is useful every day, and the doing of which ill, is not only troublesome to ourselves, but renders us disagreeable and ridiculous to others.

Lord Chesterfield's Letter.

BALTIMORE :

PRINTED FOR GEORGE HILL.

.....

B. Edes, Printer.

.....

1811.

DISTRICT OF MARYLAND, TO WIT:

BE IT REMEMBERED, That on this twentieth fourth day of September, in the thirty-sixth year of the Independence of the United States of America, GEORGE HILL, of the said district, hath deposited in this office, the title of a book, the right whereof he claims as proprietor, in the words and figures following, to wit:

"Galateo; or, a Treatise on Politeness and Delicacy of Manners: from the Italian of Monsig. Giovanni de la Casa, Arch Bishop of Benevento. Also, the Honours of the Table with the whole art of Carving: illustrated with a variety of cuts. 'To do the honours of a table gracefully, is one of the outlines of a well bred man; and to carve well, little as it may seem, is useful twice every day, and the defect of which ill, is not only troublesome to ourselves but renders us disagreeable and ridiculous to others.'" *Lord Chesterfield's Letters.*

In conformity to the act of congress of the United States, entitled, "An act, for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned." And also to the act entitled "An act supplementary to the act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of engraving, and etching historical and other prints.

PHILIP MOORE

Clerk of the district of Maryland

PREFACE.

THE following treatise is one of those, rich for its utility in regulating the manners of youth, the critics have pronounced to be worth its weight in gold." It is *supposed** to be addressed to a young nobleman, and was written by the elegant Giovan-
de la Casa, archbishop of Benevento, in the sixteenth century, about the beginning of Queen Elizabeth's reign; and shews to what degree of refinement, both in manners and literature, the Italians were arrived, at a period when we were just emerging from
ignorance and barbarity.

It was soon translated into Latin by Chy-
s, professor of poetry at Rostock; and
French, towards the end of the last

The original says, in the character, "d'un
vieillard ideata," an *imaginary* old man instruct-
his pupil: but from several circumstances,
seems to have had some particular young no-
bleman in view.

any thing *contemptible*, that tends to make us more agreeable to each other in society.

But if by *ridiculous* be meant *laughable* this, indeed, I must acknowledge; as the author seems to have placed these foibles in as strong and humorous a light as possible in hopes of laughing people out of them. And I defy any man to read many of his reflections with a serious countenance: not to mention the merit, which those little satirical strokes have (like the characters of Theophrastus) in giving us a curious picture of the affectations and fopperies of the age, in which they were written. For which reason, also, I have imitated, in some places what, perhaps, may be thought a *grossness* of expression in the original; and retained allusions to customs now obsolete.*

As to the second part of the objection "that no one of any education can now be guilty of such absurd practices as are here sometimes hinted at:" it must be owned indeed, that in this age, the *theory* of polite

* As the manner of wearing their beards their washing before dinner, &c.

ness is sufficiently understood ; and that in some respects, perhaps, we are rather in danger of too much refinement, than of the contrary extreme, of indelicacy and rusticity of manners, in our intercourse with each other.

Yet it may be questioned, whether, in other instances, some cautions, on this head, may not, from time to time, become necessary, to prevent us from relapsing again into impoliteness and indelicacy.

I remember a country gentleman, not long since, who could write himself *Armigero*, (as Justice Shallow says) that at a public ordinary, borrowed a tooth pick of a stranger, who sat next him ; and having made use of it, wiped it clean, and (without the least sense of any thing indelicate in the affair) thankfully returned it to the owner.

I lately saw a merchant, worth forty thousand pounds, pull out his waste papers in company, select a piece of the softest and most pliable, and put it into a particular pocket for immediate use.

I also heard the mayor of a respectable borough, hem, and expectorate in so vociferous a manner, as not only to startle the company, but to alarm the whole neighbourhood, and then compose himself in his elbow chair, with the utmost complacency and satisfaction, as felicitating himself upon his having been able to perform his animal functions with so much vigour and elasticity.

Even that amiable sex, which, time out of mind, has furnished poets and painters with the ideas of whatever is most beautiful and enchanting; with the emblems of every virtue and every grace; even these divine and angelic beings are in continual danger, from the contagious intercourse with a world of mere mortals, of contracting habits entirely opposite to their natural delicacy.

Belinda, after dinner, rummages the most remote cavities of her mouth and gums with the corner of her napkin; and squirts out the soiled ablution into the water-glass with so bold and ostentatious an air, as she considered it as an excellence, and

infallible mark of her familiarity with the *bon ton* of fashionable life.

Clelia spits in her handkerchief with so little sense of indelicacy, that, instead of any endeavours to conceal it, she displays it with an ambitious air before the company: and, learned as she is, seems never to have heard of the ancient Persians, who thought it indecent either to spit at all, to blow their nose, or discover any other symptom of superfluous moisture in their habit of body.

These are little indelicacies, which only convince us, that the fair creatures who are guilty of them are not entirely exempted from the frailties of humanity.

But there are many habits which people contract in their youth, and which, trifling as they may appear, often lead them into considerable inconveniencies. They are, perhaps, of such a nature, as their parents or preceptors are too indolent to correct, or too tender to shock them with: or perhaps, may think them too trifling to be made the object of admonition; and such as strangers, for the like reasons, will seldom take the

trouble to inform them of ; and so they continue through life, these oddities, which make them ridiculous, at least, if not offensive to society.

I knew a very ingenious physician, and a very worthy man, who was dismissed from his attendance on a noble family, for no other reason, than for an habit he had got of spitting upon the carpet : * those worthy persons chusing rather to be guilty of an act of injustice, than shock a gentleman of liberal education, by informing him of a disagreeable practice, which he could so easily have reformed, and which, by the perusal of so minute a detail, as De la Casa has given of indelicate customs, he might probably have entirely avoided.

But let any one, that objects to the utility of such a treatise, at this time of day, carefully scrutinize his own habits and propensities. Has he no oddity or affectation, which

* By the way, unless carpets were to be changed as frequently as a table cloth, this custom of spitting on them seems by no means decent or commendable.

is correct, either in his manners, or in his temper or behaviour; amongst his acquaintance or in his private life? Does he in no particular, in his own ease at the expense of his

Does he never pick his nose or cough, or spit or sneeze, so as

and dome re-echo to his nose?"

YOUNG.

is of more consequence, does he accommodate his acquaintance, or those with whom he has connections, by his want of civility? or render his whole family uncomfortable, by making them dependent on his humours or caprice; arbitrarily or wantonly interrupting upon the hours of sleep or repose, and interrupting that regular order which is essential to domestic happiness. All these are such little offences to society, as this treatise of the good manners was intended to reform.

In short, when a young fellow, just released from the discipline of a public school comes into a coffee-house, and with a look of defiance spreads himself before the chimney, and

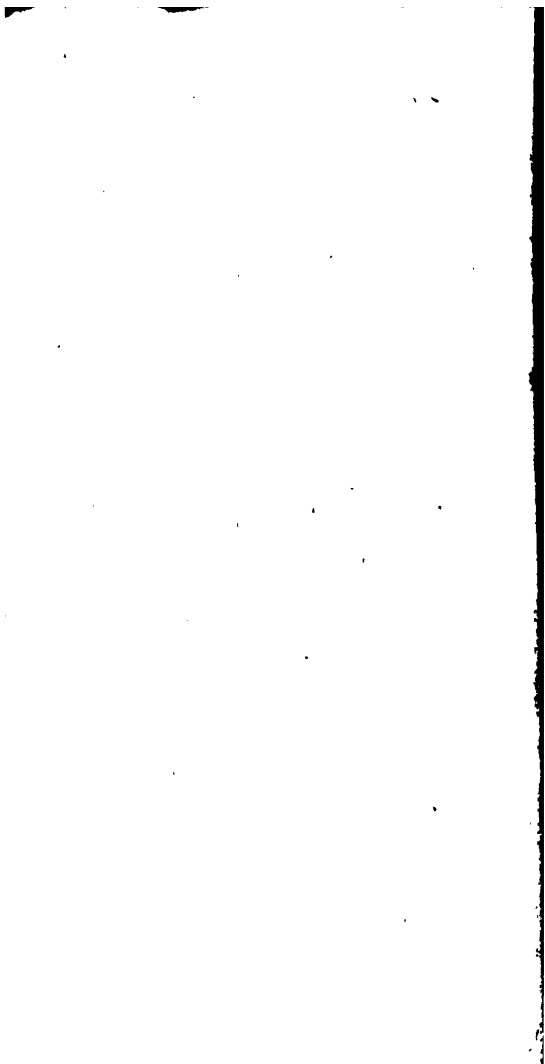
“Gropes his breeches with a monarch’s air.”

or whistles, swears, or talks obscurely, to the great annoyance of the sober politician; or, when the said sober politician detains the paper destined to common use, until he has conned over, and laid up in his memory every anecdote and *bon-mot*, to shew off at his evening club in Ivy Lane: when many of these trifling offences against the public still subsist, notwithstanding the politeness of the age, I cannot think an hint from De la Casa by any means unseasonable.*

I could wish then, for their own sakes, as well as for mine and the bookseller’s, not

* In Italy, at least, his book is still in so much repute, that it is almost a proverbial description of an ill-bred fellow, to say, that he has not read “*Il Galateo*.”

every lad at the upper end of a
ght be put upon reading this treatise
that it might be thought a proper
for the toilette of every young
and young lady ; and, whilst they
three hours under the hands of
Friseur, they would bestow *three*
on perusing a chapter in this book
bishop of Benevento.



ON
POLITENESS
AND
EASY OF MANNERS.

INTRODUCTION.

I am now just entering upon the life, which I, as you see, have a great measure performed; I devote myself, from the sincere affliction I bear you, to point out some dangerous parts of the road: where, from my own experience, I had most reason to think you might either fatally err; or in some respect, deviate from the right: that, by the assistance of my instructions, you might persevere in a right path with safety to yourself and with credit to your illustrious family.

But as you may be incapable, at so early a period of life, to comprehend the force of any more abstruse and more weighty instructions; I shall reserve every thing of that kind to a more proper season; and confine myself at present to those things, which perhaps to some people may appear trifling and frivolous; namely, by what kind of conduct, in his familiar intercourse with the rest of mankind, any one may acquire the character of well bred, amiable, and polite man. Politeness being in itself, if not really a virtue, yet so nearly resembling a virtue, hardly to be distinguished from it.

For though it is certainly more laudable and a thing of greater moment, to be generous, constant, and magnanimous, than merely to be polite and well bred; yet we find from daily experience, that sweetness of manners, a genteel carriage, and polite dress, are frequently of more advantage to those who are so happy as to be possessed of them, than any greatness of soul or brightness of parts are to those who are adorned with those more shining talents. For th

accomplishments are of more frequent use rather of constant and daily use on occasion; as we are under a necessity of being daily with other people:—Justice, fortitude, and those other great virtues, are of much less frequency. For neither is a generous man obliged to exhibit those every hour of the day (which indeed be impossible,) neither has a philosopher or a man of great genius, an opportunity of displaying those extraordinary qualities very rarely. As much therefore the greater qualities exceed those more common accomplishments in weight and importance, so much the latter exceed the former in number and more frequent use.

If it were decent or proper, I could name many persons within our country, who, though in other respects are without extraordinary merit, yet have been distinguished through life, on no other account than from an easy and agreeable behaviour in their common intercourse with others, by the help of which, however,

they have raised themselves to the higher dignities ; leaving at a great distance behind them those who have infinitely excelled them in those more noble and more exalted virtues above mentioned. For as an amiable and ingenuous behaviour has a great influence in conciliating the favour of those with whom we converse ; so, on the contrary, morose and disgusting behaviour will certainly excite their hatred and contempt.

Wherefore, though a disagreeable rusticity of manners be not punishable by the laws of any community ; (as being indeed but a slight offence) yet, we see, nature herself chastises our failure in this respect, with sufficient asperity ; as, on this account, we are evidently deprived of the company, and the favourable opinion of mankind. And certainly, as other more heinous crimes are attended with more real detriment, these slighter offences bring with them a greater variety, or, at least, more frequent inconveniencies. For in like manner, men who consider wild beasts as objects of terror, and disdain to shew any dread

e animals, as gnats or flies; yet, of the continued trouble, which ing insects occasion, are more fretted out of humour by them, than by bulky creatures: So it usually is, that the generality of mankind are more distressed by those rustic table mortals, than by men of seriously flagitious characters. It is disputed then, that every man, determined to spend his life in and the retreat of an hermitage, company and assemblies of the great think it of the utmost consequence to make himself amiable and agreeable in conversation. Not to mention, that the great virtues, of generosity and magnificence, require a splendid fortune: a table and a house, to exhibit them to advantage, which they are of little or no importance. Whereas this elegance of manly behaviour depends entirely on our words and actions, even without the appendage of a great estate, gives a man influence, and the appearance of a gentleman.

Now, that you may the more successfully discharge your duty in this respect, you must observe, that you ought to regulate your manner of behaviour towards others, not according to your own humour, but agreeably to the pleasure and inclination of those with whom you converse: to which it is entirely, yet under certain restrictions, to be directed. For he, who in the common intercourse with his acquaintance, conforms, with a boundless obsequiousness, to the will of others; such a one must be deemed a mere parasite, a scaramouch, or a buffoon, rather than a well-bred man or a gentleman. As, on the contrary, he who is quite careless and indifferent, whether he pleases or displeases his company, is deservedly esteemed a rude, ill-bred, clownish fellow. As therefore, when we consult, not our own pleasures, but that of our friends, our behaviour will be pleasing and agreeable; our first enquiry must be, what those particulars are, with which the greatest part of mankind are universally delighted; and what those are which, in general, they detest,

me and offensive : For thus we discover, what kind of conduct, course with others, is to be avoided, and what to be adopted and pursued.

GENERAL VIEW OF THE SUBJECT.

It may be observed then, that whatever is either agreeable or disagreeable to any one of our senses, is contrary to our **natural instincts*. And further, whatever raises in the mind an idea of any thing filthy or gross, or what shocks our understanding, that every thing and every action of this kind, as being greatly displeasing, is carefully to be avoided. Therefore, either filthy or immodest, or disgusting, ought not to be even mentioned, in the presence of another. Nor is it only the acting or mentioning of this kind, that is displeasing; but even the representation, by any motion or gesture, to the view of another, is extremely of-

appetito—this he afterwards explains

SECTION I.

*Examples of indelicacy, offensive to the senses.**

THE habit which some people have got, of thrusting their hands into their bosoms, or handling any part of their persons which is usually covered, is an obvious instance of indelicacy, and very improper.

For the same reason, it is by no means a decent custom for any one, upon meeting with any thing offensive in the way, (as it often happens) to turn immediately to his companion, and point it out to his notice : much less ought he to hold up any thing fœtid to another, that he may smell to it ; which some people are apt to do ; and are even so impertinent as to thrust what is nasty up to their very noses, and smear them with it : “ Pray smell it, I beseech you, how it stinks.” Whereas they ought rather

* The author seems sensible, that some of these instances are too minute : but, as part of his subject, they could not be omitted.

may do not smell it, for it is very

these, and other impertinencies
d, give offence to those senses of
are the proper objects ; so there
with which the ears are offended :
instance as the grinding of the
ther, when pressed so close as to
another : As also, by puffing and
too loudly ; by any noise arising
bing one stone against another ;
any thing with a knife or other in-
of iron, and the like, which
should guard against, as much
is power.

er will a well bred man think this
on, in regard to the sense of hear-
cient, but will also carefully abstain
ging or humming a tune in company ;
y if he has the misfortune to have
ical or a rough voice ; and none
riends seem disposed to bear him
y ; which caution, however, is but
garded. So far from it, that we gen-
ee those people most ready to enter-

tain their friends in this way, who are, by nature, the least qualified for the attempt.

There are another sort of people also who, in coughing or sneezing, make so horrible a noise, as to stun the very ears of others with the sound. Nay, there are some persons so inconsiderate and so indecent, as to sputter in the very faces of those that sit near them, on these occasions.

You will meet with others, likewise, who, in gaping, either howl like a wolf ; or bray like an ass : and who, with their jaws thus distended, and yawning so wide, will yet attempt to speak and continue their discourse, uttering at the same time, a voice, or rather a strange sound, not unlike that of dumb people, when, on some violence offered them, they attempt to speak. This kind of indecorum, as highly offensive both to our eyes and ears, is carefully to be avoided.

To this it may be added (by the way) that a well-bred man ought to check this disposition to gaping frequently ; not only for the reasons above mentioned, but also because this yawning propensity seems to arise from

eariness and disgust: when the
o is thus disposed to be gaping
, wants to be somewhere else, ra-
where he now is; and therefore
k of the conversation and amuse-
he present company.*

certainly, let a man be ever so much
gaping; yet if he is intent upon
able amusement, or engaged in any
edication, he easily gets rid of this
y. But he who is idle and disen-
om all business, this habit is ex-
pt to creep upon him. Hence it
pass, that if any one person hap-
gape in a company, who have no-
e to engage their attention, all the
ally follow his example; as if he had
m in mind of doing, what, if they
ught of it, they otherwise intended

Jellius mentions a remarkable instance,
h the Romans were offended with a man
ing before the Censors; for which he
ave been severely punished, if he had
lared upon oath, that he did it involunta-
d that it was a kind of disease, under
he laboured.

Book iv. l. 20.

to have done.* Now, as in the Latin and other languages, a yawning fellow is synonymous or equivalent to a negligent and sluggish fellow ; this idle custom ought certainly to be avoided ; being (as was observed) disagreeable to the sight, offensive to the ear, and contrary also to that natural claim, which every one has to respect. For when we indulge ourselves in this listless behaviour, we not only intimate, that the company we are in, does not greatly please us ; but also make a discovery, not very advantageous to ourselves ; I mean, that we are of a drowsy, lethargic disposition ; which must render us by no means amiable or pleasing, to those with whom we converse.

It is moreover extremely indecent to spit, cough, and expectorate (as it were) in company, as some hearty fellows are apt to do : and more so, when you have blown your nose, to draw aside and examine the contents of your handkerchief ; as if you ex-

* I have seen a clergyman, in the finest and most solemn part of our liturgy—thus set the example to a whole congregation.

ected pearls or rubies to distil from your brain. These kinds of habits, in good company, are so very nauseous and disgusting, that if we indulge ourselves in them, no one can be very fond of our acquaintance. So far from it, that even those, who are inclined to wish us well, must, by these and the like disagreeable customs, be entirely alienated from us.—Those ill-bred people, who expect their acquaintance to love and caress them, with all their foibles, are as absurd as a poor ragged cinder-wench, who should roll about upon an heap of ashes, scrabbling and throwing dust in the face of every one that passed by ; and yet flatter herself, that she should allure some youth to her embraces, by these dirty endearments ; which would infallibly keep him at a distance.

It is also an inelegant custom, for any one to apply his nose, by way of smelling to a glass of wine, which another person is to drink ; or to a plate of meat, which another is to eat. Nay, I would not advise any one to smell to any thing, which he himself in-

tends to eat or drink : Since there is a possibility, at least, that his nose may drop upon it ; or the very idea may offend the company, though by good luck that accident may not then befall them. Moreover, if you would listen to my advice, I would not have you by any means offer the glass to another, out of which you yourself have drank ; much less should you give to another a pear, or any other fruit, which you have bitten ; unless it be to a person with whom you live in a more than domestic intimacy. Nor let it be any objection to your observing these rules, that the instances which I have hitherto mentioned do not seem to be of much importance ; for slight wounds, frequently repeated, will prove fatal, and kill a man at last.

COUNT RICHARD,

instance of delicate reproof.

was, some years ago, a bishop
 a, whose name was John Matthew
 a man deeply read in the Holy
 s, and thoroughly versed in all
 polite literature. This prelate,
 many other laudable qualities, was
 great elegance of manners, and of
 generosity ; and entertained those
 gentlemen and people of fashion, who
 ed his house, with the utmost hos-
 and (without transgressing the
 of moderation) with such a decent
 ence, as became a man of his sacred
 r.

ppened then, that a certain nobleman,
 hey called *Count Richard*,* passing
 Verona at that time, spent several

might be worthy enquiring (as a matter
 sity) whether this were not some Eng-
 , on his travels at that time.

days with this Bishop and his family, in which every individual almost was distinguished by his learning and politeness, to whom, as this illustrious guest appeared particularly well-bred, and every way agreeable, they were full of his encomiums, and would have esteemed him a most accomplished person, but that his behaviour was sullied with one trifling imperfection, which the prelate himself, also a man of great penetration, having observed, he communicated the affair, and canvassed it over with some of those with whom he was most intimate, who, though they were unwilling to offend, on so trifling an occasion, a guest of such consequence, yet at length agreed, that it was worth while to give the count an hint of it in a friendly manner. When therefore the count, intending to depart the next day, had, with a *good grace*, taken leave of the family, the bishop sent for one of his most intimate friends, a man of great prudence and discretion, and gave him a strict charge, that, when the count who was now mounted, and going to enter upon his journey, he

should wait upon him part of the way, as a mark of respect; and, as they rode along, when he saw a convenient opportunity, he should signify to the count, in as gentle and friendly a manner as possible, that which had before been agreed upon amongst themselves.

Now this domestic of the bishop's was a man of advanced age, of singular learning, uncommon politeness, and distinguished eloquence; and also of a sweet and insinuating address: who had himself spent a great part of his life in the courts of great princes; and was and perhaps is at this time called Galateo; at whose request, and by whose encouragement, I first engaged in writing this treatise.

This gentleman, then, as he rode by the side of the count, on his departure, insensibly engaged him in a very agreeable conversation on various subjects. After chatting together very pleasantly, upon one thing after another; and it appearing now time for him to return to Verona; the count began to insist upon his going back to his

friends, and for that purpose he himself waited on him some little part of the way.— There, at length, Galateo with an open and free air, and in the most obliging expressions, thus addressed the count: “ My lord, says he, the bishop of Verona, my master, returns you many thanks for the honour which you have done him: particularly, that you did not disdain to take up your residence with him, and to make some, little stay within the narrow confines of his humble habitation.

Moreover, as he is thoroughly sensible of the singular favour you have conferred upon him on this occasion; he has enjoined me in return, to make you a tender of some favour on his part; and begs you in a more particular manner, to accept cheerfully, and in good part, his intended kindness.

“ Now, my Lord, the favour is this. The bishop, my master, esteems your lordship as a person truly noble; so graceful in all your deportment; and so polite in your behaviour, that he hardly ever met with your equal in this respect; on which account, as

he studied your lordship's character with a more than ordinary attention, and minutely scrutinized every part of it, he could not discover a single article, which he did not judge to be extremely agreeable, and deserving of the highest encomiums. Nay, he would have thought your lordship complete in every respect, without a single exception; but that in one particular action of yours, there appeared some little imperfection: which is that when you are eating at table, the motion of your lips and mouth causes an uncommon smacking kind of a sound, which is rather offensive to those who have the honour to sit at table with you. This is what the good prelate wished to have your lordship acquainted with: and intreats you, if it is in your power, carefully to correct this ungraceful habit for the future: and that your lordship would favourably accept this friendly admonition, as a particular mark of kindness; for the bishop is thoroughly convinced, that there is not a man in the whole world, besides himself, who would have bestowed on your lordship a favour of this kind."

The count, who had never before been made acquainted with this foible of his, on hearing himself thus taxed, as it were, with a thing of this kind*, blushed a little at first: but, soon recollecting himself, like a man of sense, thus answered: "Pray, sir, do me the favour to return my compliments to the bishop, and tell his lordship, that if the presents, which people generally make to each other, were all of them such as his lordship has made me, they would really be much richer than they now are. However, sir, I cannot but esteem myself greatly obliged to the bishop for this polite instance of his kindness and friendship for me; and you may assure his lordship, I will most undoubtedly use my utmost endeavours to correct this failing of mine for the future. In the mean time, sir, I take my leave of you;

* It may be questioned, whether the freedom of an English University, where a man would be told of his foibles with an honest laugh, and a thump on the back, would not have shocked count Richard less than this ceremonious management of the affair.

1 you a safe and pleasant ride

now can we suppose this worthy
 and his noble family, (who were so
 disgusted with count Richard for so
 foible) would say to those people,
 we sometimes see thrusting, like
 their very *snouts* into their soup,
 once to lift up their eyes from their
 much less to take off their hands,
 what is set before them? Who, with
 cheeks inflated as if they were sound-
 trumpet, or puffing up the fire, do not
 merely eat, as devour their food:
 you so often see with their hands
 held up to their very elbows; and their
 greased in such a manner, that a
 it is a more cleanly thing. And yet
 these napkins they are not ashamed to
 of the sweat, (which, from their hur-
 eagerness in devouring their food,
 ly flows plentifully down their faces)
 to wipe their noses upon them, as
 as they have an inclination.

Now really, people that can be guilty of such filthy behaviour, are not only unworthy to be entertained in the most elegant manner by the noble prelate above mentioned; but deserve to be entirely banished from the assemblies of the polite. Which offensive manners, therefore, (I mean of smearing the table cloth, or crumbling his bread upon it, and the like) a well-bred man will carefully avoid. Neither ought you to offer your napkin, much less your handkerchief to any one that sits near you, as if it were quite clean; which the person you offer it to, cannot be sure of: nor should you, if you have occasion to talk to him, put your mouth so near, as to breathe in his face: for few people can bear the breath of another, though ever so sweet. Most of the habits and customs above-mentioned, are disagreeable to those with whom we converse, as being offensive to some one of the senses, and therefore we should guard against them, as much as possible.

SECTION II.

LET us now proceed to those instances of behaviour, which though not offensive to any one of the senses, yet are contrary to the natural desires and expectations of the generality of mankind. For, we must observe, there are many and various particulars, which, by a kind of natural instinct, every one judges to be right, and expects to meet with, from those with whom he converses. Such as mutual benevolence and respect; a desire of pleasing and obliging each other; and the like.

Nothing therefore ought to be said or done, which may by any means discover, that those, whose company we are in, are not much beloved, or, at least, much esteemed by us.

It should seem, therefore, not a very decent custom, (which yet is practised by some people) who affect to be drowsy and even fall asleep, (on purpose as it were)

where a genteel company is met together for their mutual entertainment. For, certainly, those that behave in this manner, declare in effect, that they do not much esteem those who are present, or pay any regard to their conversation ; not to mention, that something may happen in their sleep, (especially if they are any ways indisposed) but that may be disagreeable either to the eyes or the ears of the company : for one often sees, in such sleepy folks, the sweat run down their faces, or the saliva down their beards, in no very decent manner.

For the same reason, it is rather a troublesome practice, for any one to rise up, in an assembly thus conversing together, and to walk about the room.

You may meet with some people, likewise, who are continually wriggling and twisting themselves about ; stretching and gaping, and turning themselves, sometimes on one side, sometimes on another, as if they were seized with a sudden fever ; which is a certain indication that they are

disgusted with their present com-

manner, they act very improper-
ull out of their pockets, first one
a another ; and read them before
ny.

uch worse does he behave, who,
t his scissars or his penknife, sets
with great composure, to cut and
nails ; as if he had an utter con-
those that are present ; and there-
deceive the time, was endeavour-
muse himself in some other man-

ight also carefully to abstain from
le ways, which are much in use, of
g a tune to ourselves, or imitating
ing of a drum with our fingers up-
able, or kicking out our feet alter-
an insolent manner, for these are
cations of our contempt for others.
cover, it is by no means decent to
uch a manner, as either to turn our
upon any part of the company, or to
our legs so as to discover, to the eyes

of others, those parts of the body which are usually concealed : for we never act thus but in the presence of those, for whose good opinion we have not the least regard.

It must be confessed, however, that when any person of rank vouchsafes to do any thing of this kind, before a domestic, or an humble friend*, it ought not to be considered as the effect of pride, but of love and friendship for the person, before whom he takes this liberty.

Every man ought likewise to stand with his body erect, and not loll or lean upon another person, by way of support or leaning-stock, as we say.

* Martial thus sneers an haughty fellow, who professed himself his friend

Nil aliud video quo te credamus amicum,
Quam quod me coram *pedere*, Crispe, soles.

IMITATED.

Whither do all these vast professions tend ?—
Why yes ; you take the *freedoms* of a friend !

OR,

You call yourself my friend—Why faith that's kind ;
But ah ! I fear, Sir, all your words are wind.

When you are talking to any one, do not be continually punching him in the side, as some people are ; who, after every sentence keep asking the person they are conversing with ; “ did not I tell you so ? ” “ What do you think of the matter ? ” “ What say you, sir ? ” And in the mean time, they are every moment jogging and thrusting him with their elbow ; which cannot be considered as a mark of respect.

DRESS.

When you go into public, let your dress be genteel, and suitable to your age and station of life. He that does otherwise, shews a contempt of the world, and too great an opinion of his own importance. On this account, the citizens of Padua were always greatly offended, and thought themselves insulted, if a noble Venetian appeared in their streets, not in his full dress gown, but in a short coat ; as if he fancied himself taking a walk at his ease, in some country village.

Let your cloaths not only be made of good

broad cloath ; but lay it down as a constant rule, in adorning your person, to conform to the custom of the country you live in, and also to the fashion of the present times ; though the dress, which we now use, may perhaps be less convenient and less suited to the human body, than that of the ancients either really was, or as learned men fancy it was.

In like manner, if the whole town wear their hair cut short, I would not have you, ostentiously display your fine locks at full length ; or, if the rest of your countrymen wear beards, I would not have you alone appear without one : for this would be to make yourself singular, and contrary to other people. Whereas, in our common intercourse with mankind, we ought by no means (without some necessity, which shall hereafter be explained) to run counter to the common customs of the world ; for this, beyond any other offence we can be guilty of, will render us odious to mankind. There is no reason in the world, then, why in things of this kind, you should oppose the opinion.

of the public, to which you ought always, in a moderate way, to conform ; lest you should be left to enjoy your own fashion alone ; with your coat hanging down to your ancles, whilst every one else wears it tucked up to his waist. For as a man that has any thing monstrous in his face, a nose full of carbuncles suppose, or in any other respect abhorrent from the usual figure of the human countenance, as such a one, I say, draws the eyes of every one with astonishment upon him : thus the very same thing befalls those, who have any thing singular or unusual in their dress ; and who, instead of conforming to the taste of others, indulge their own particular fancy. Some of these you will see strutting about with their hair hanging down to a great length, and their beards cut short, or perhaps closely shaved to the very quick : others with their hair collected under a net, or perhaps with monstrous great hats upon their heads, after the manner of the Swiss. Hence it comes to pass, that every one who passes by them, looks back upon them with aston-

ishment : or perhaps the mob gathers round them in a circle, to survey, as it were, those who come in triumph over the manners and customs of the country where they live.

Let your cloaths be well made, and fitted to your person ; and put on with taste and elegance ; for those, who wear a splendid and expensive suit, but either awkwardly made, or not well fitted to their persons, discover one of these two things ; either that they despise the world, and care not whether they please or displease mankind ; or that they are entirely ignorant of what is elegant or genteel*. This kind of affectation betrays a contempt of those amongst whom we live, and in return, makes us contemptible, or at least less agreeable than we might otherwise appear.

But there are people who proceed still further in this respect ; and not only raise

* A third suspicion might arise in this age that we bought our cloaths in Monmouth-street. The vulgar joke (upon a man in a coat too long for him) is not a bad one ;—" Pray Sir, was not your grandfather a very tall man ?"

in others a suspicion that they have little regard for them ; but are really so untractable in their behaviour, that there is no possibility of conversing with them upon any tolerable terms ; for they always run counter to the rest of the company, or make them wait ; and never cease to incommode and be troublesome to them ; never vouchsafing to explain their intentions, or what they would be at. Thus, for instance, when every one else is ready to sit down to dinner, and the table is covered, and every one is *washed* ; then they, forsooth, as if they were going to write something, will call for a pen and ink ; or will complain, that they have not yet taken their morning's walk ; and pretend, that it is yet time enough to go to dinner, that the company must wait a little : and wonder what the deuce they are in such a hurry for to-day ! And thus they put every one in confusion, as if they alone were of any consequence, and nothing was to be regarded but their pleasure and convenience.

This sort of people expect also to have the preference upon every occasion. Wherever they go, they will be sure to make choice of the best bed-chambers and the softest beds : they will sit down in the principal and most convenient place at table ; in short, they expect all mankind to be solicitous to oblige them, as if they alone were to be honoured and respected ; yet nothing pleases them, but what they themselves have contrived or executed : they ridicule others, and at every kind of diversion, whether in the field or in the drawing-room, a constant deference is to be paid to them by the rest of the world.

There is another set of people, so very testy, crabbed and morose, that no one can ever do any thing to their satisfaction : and who, whatever is said to them, answer with a frowning aspect : neither is there any end of their chiding and reproaching their servants. And thus, they disturb a whole company with continual exclamations of this kind : “ So ! how early you called me up this morning ! ” “ Pray look ; how cleverly

you have japanned these shoes !” “ How well you attended me to church to-day !” “ You rascal ! I have a good mind to give you my fist in your chops ; I have sir :”— This kind of expostulations are extremely odious and disagreeable ; and such people ought to be avoided, as one would fly from the plague. For though a man may be really, and in his heart, modest and humble, and may have contracted this sort of behaviour, not so much from a bad disposition as from negligence and bad habit ; nevertheless, as he betrays evident marks of pride in his external appearance, he cannot but make himself extremely odious to mankind ; for pride is nothing less than a contempt of other people : whereas the most insignificant person in the world fancies himself a man of consequence ; and, as I observed in the beginning of this section, of course entitled to respect.

There was at Rome, not many years since, a most excellent person,* Ubaldino Bandi-

* A noble Florentine ; bishop of Monte Fiascone.

nelli, a man of most penetrating genius, and of singular learning. It was an usual saying of his, " That in all that multitude of people, whom he met in the crowded streets, as he went to the pope's palace, or returning from thence, there was not one of them, not only amongst the noblemen, courtiers, prelates or grandees, but even amongst the middle or lower sort of people, who did not think himself, in his own mind, of as much consequence, as he himself was." And certainly, if we could truly estimate the singular virtue of that excellent person, there were few men who could really be compared to him in dignity and worth. But indeed, in things of this kind, we should not make use of so exact a standard ; nor weigh men by grains or scruples, as one may say : for in our behaviour to others, we should consider not so much what their *real* merit is, but (as in rating of money) what imaginary value has been stamped upon them by custom, and the opinion of the vulgar. Nothing therefore ought to be done, in the presence of those whom we are desirous to

please, which may exhibit an appearance of superiority, rather than an equality of condition. But every action and every gesture should be such, as may testify the greatest respect and esteem for the persons with whom we are in company. For which reason, there are some things, which, if done in their proper season, cannot be found fault with ; yet, in regard to the place and the persons present, may be extremely reprehensible. Such, for instance, are angry expostulations, and the scolding at servants, as above mentioned : and much more, the chastising them with stripes before company ; for this is exercising your authority and jurisdiction, which you ought not by any means to do, in the presence of those whom you reverence and respect. Not to mention, that such a one offends the whole company which is present, and interrupts and spoils their whole conversation, especially if any thing of this kind is done at table, a place dedicated entirely to mirth and enjoyment. I repeat it again, therefore, that whatever happens, it is very indecent for a man to dis-

cover his anger at table ; and if he cannot entirely suppress his rage, he ought, at least, so far to check it, as not to give an uneasiness to the company ; and more particularly ought you to guard against it, if you happen to have brought strangers to dine with you ; because you are supposed to have invited them to a scene of pleasure and therefore ought by no means, to make them miserable.—For, as sour fruit, eaten by other people, sets our teeth on edge, so to see them uneasy, must of course make us unhappy.

OF REFRACTORY PEOPLE.

Refractory persons are those, who, like unruly horses, run counter to the inclination of other people on all occasions ; as the name itself partly implies. And how like this obstinate behaviour is to conciliate the affections and the good will of mankind, you easily judge ; since it consists in opposing continually their pleasures and amusements, which is acting more like enemies than friends. Those, therefore, who are desirous

of gaining the love of mankind, will use their utmost endeavours to check this propensity : which, instead of their good will and favour, will most certainly procure their hatred and disdain. Nay, we ought, on the contrary, to take a pleasure in complying with the inclinations of others, where we can do it without any detriment to ourselves; and also to suit our conversation to their taste and fancy, rather than to our own : and this we ought to make a constant rule.

Neither is it consistent with politeness, to treat any one with a rustic surliness, or with the air of a stranger : but rather with an agreeable and domestic familiarity. For there is no other difference between an olive and a wild olive tree ; or between a crab and an apple and other fruits of this kind ; but that some are *cultivated* in gardens, and are a sort of domestic fruits, whilst the others grow wild in woods and fields. Now we ought to esteem him alone an agreeable and good natured man, who in his daily intercourse with others, behaves in such a manner as friends usually behave to each

ather. For as a person of that rustic character appears, wherever he comes, like a mere stranger : so, on the contrary, a polite man, wherever he goes, seems as easy as if he were amongst his intimate friends and acquaintance.

It seems desirable, therefore, that every one should accustom himself to address others in a kind and affable manner ; converse with them, answer them, and behave to every one as he would to a fellow citizen, and one with whom he was intimately acquainted. In which respect many people are greatly defective ; who never vouchsafe to look pleased upon any one ; who seem glad of every opportunity to contradict whatever another person asserts ; and, whatever act of kindness is tendered them, they reject it with rudeness ; like foreigners or barbarians, who are suspicious of every civility that is shewn them : who never discover the least degree of cheerfulness, by any sprightly or friendly conversation ; and, whatever overture of respect is shewn them, they receive it with disdain. “ Mr. Such-a-

He desired me to make his compliments to you.”—‘What the devil have I to do with his compliments’—“Mr.—enquired after you lately, and asked how you did :” Let him come and feel my pulse, if he wants to know.—Now, men of this morose stamp are, deservedly, but little loved or esteemed by others.

MELANCHOLY, OR ABSENT PEOPLE.

It is also very unpolite to appear melancholy and thoughtful ; and, as it were, absent from the company where you are, and wrapt up in your own reflections. And, though perhaps this may be allowable in those, who, for many years, have been entirely immersed in the study and contemplation of the liberal arts and sciences* : yet in other people, this is by no means to be tolerated. Nay, such persons would act but prudently, if, at those seasons when they

* Thomas Aquinas, dining with the king of France, after a short pause, with his eyes fixed, struck his hand upon the table, crying out ; “ I have confuted the Manichæans.

are disposed to indulge their own private meditations, they would sequester themselves entirely from the company of other people.

TOO GREAT SENSIBILITY.

It is likewise very unbecoming, especially in a man, to appear too delicate, and of too exquisite a sensibility. For, to converse with people of this character, is rather a state of servitude, than of society upon equal terms. And really, you meet with some people of so very tender, and as it were, *brittle* a texture, that to live and converse with them, is as critical a situation, as to be surrounded with the finest glass ware ; to which the slightest stroke may be fatal : so that, like glass, they must be managed and handled with the most delicate touch, for fear of offence. For if you do not observe with the utmost readiness and solicitude, every punctilio of ceremony, address them, visit them, reverence them, and answer every question with the greatest accuracy ; they fret and torment themselves as much, or

rather much more than another man would do on account of the greatest injury or affront. These people are so fond of their titles, that unless you address them precisely to an hair, according to their own conception of themselves, they break out into bitter complaints and immediately conceive an immortal enmity against the offender.—“Such a one is a very ill-bred fellow : he calls me his friend, instead of my lord.” “I have a right to be called your excellency, whether he knows it or not, and my title is lord John.” “I was not placed at table according to my rank, such a day.” “Such a one has not returned my visit yet, though I waited on him some time since :” and the like. No one shall converse with me, or with any person that is of my way of thinking, upon such a footing. Such people certainly must, by degrees, so far disgust the rest of the world, that no one will think them worth his notice : for they are so much, and beyond measure, wrapt up in, and so fond of themselves, that they can leave no room for any regard to the rest of mankind.

But men expect in the manners of those with whom they converse (as I at first observed under this head) as much sweetness and complaisance, as can be supposed to subsist in such an intercourse. Now, to live constantly with men of such fastidious tempers ; and whose friendship, like the finest thread, is so easily snapped in two, is not to live like their friend, but their slave. And therefore, there is no one, I will not say who can be fond of, but who does not detest their company. This excessive delicacy, therefore, and effeminacy of manners, ought to be left to the sillier part of the female sex.

CONVERSATION.

In our familiar conversation, also, we are guilty of many and various offences : but principally, I think, in the choice of the subjects on which we usually converse, which ought not to be either trifling or vulgar. For our company will not attend to subjects of that kind, and of consequence, can receive no pleasure from them : nay, they will

despise the reciter himself, with his gossiping tales.—Nor yet ought we to make choice of too refined or far scattered topics for our conversation, as people cannot listen without pain, to any thing of that kind.

We ought also to take particular care, that the subject of our discourse be such, as may not put any of the company to the blush, or tend to the discredit of any one present. Neither ought we to talk of any thing filthy or obscene, however agreeable such subjects may be thought by some people : for a man of honour ought to please others by honourable means alone.

Neither is any thing, on any account, to be spoken profanely of God, or his saints, whether seriously, or by way of joke, however slightly people may think of the affair, or how much pleasure soever they may take in this practice. In which respect, the noble company introduced in the tales of John Boccace,* have very frequently offended :

* The Saints which Boccace has ridiculed, are chiefly the popes and monks ; the bonifaces, &c. of those days.

for which reason, they have deservedly fallen under the severest censure with sensible people. Know then, that to speak ludicrously of the Divine Being, or of things sacred, is not only the vice of the most profligate and impious rakes, but a sure indication of an ill-bred, ignorant fellow. Indeed, to hear any thing spoken irreverently of God, is so extremely shocking, that you meet with many people, who, on such occasions, will immediately leave the room.

Nor ought we only to speak reverently of the Deity, but, in all our conversation, we ought to take all possible care that our words do not betray any thing loose or vicious in our lives and actions: for men detest in others, those vices which even they themselves are guilty of.

In like manner, it is unpolite to talk of things unsuitable to the time when they are spoken, and to the persons who are to hear us, though the things in themselves and when spoken in a proper place, may be really good and virtuous. A truce, therefore, with your grave discourses on sacred

and religious subjects, in an assembly of young people who are met together to be joyous and cheerful.

On days also destined to publick rejoicing, or at an entertainment, let no melancholy stories be recited ; nor let there be any mention or recollection of any thing terrible ; of wounds, diseases, deaths, tortures, pestilences, and other mournful or shocking incidents. Or, if by chance any one should stumble unawares upon a subject of this kind, let him be drawn off in an agreeable and artful manner from his intended purpose and insensibly led into the recital of things more cheerful and more suitable to the occasion ; Though, perhaps, we poor mortals have more frequently occasion to weep, than to laugh ; on which account, those mournful fables, called tragedies, as some imagine, were invented ; that being represented in the theatres (according to the* custom of those times) they might ex-

* Trissino had written his *Sophonisba*, the first modern tragedy, which was acted about twenty years before this time, at the expense of

cite tears from those, who stood in need of such a discipline : that by hearing the misfortunes of human life frequently lamented, they might be cured of their weakness.— But, however this may be, we ought not to bring a gloom over the minds of those with whom we converse, especially in those places where people meet together to enjoy themselves, and not to lament the miseries of human life : although, perhaps, we may sometimes meet with a gloomy mortal of weak nerves, who is fond of squeezing out a tear upon all occasions ; whose longing one might easily satisfy by the acrimony of a little mustard, or by entertaining him in a smoaky room. For this reason, Philostratus, in Boccace, is by no means excuseable for the subject of his oration, filled with nothing but horrid events and shocking murders, when he was supposed to speak before an assembly, met only for the purposes of

Leo X. But the usual entertainments on the Italian theatre were nothing but extempore farces or pantomimes. See Riccoboni *Theat. Ital.*

ad jollity. To introduce a narrative, of such dismal and melancholical incidents, on such an occasion, is so absurd that it were much better to hold one's tongue.

much unlike this, is the absurdity of those who never have any thing else in their minds to entertain you with, but their children or their families.—How our little Bobby made us laugh and shout ! He's a fine boy, I assure you ; you'd say if you saw him !” Or, as the beauty or virtues, the good looks or the good sense of the good lady his wife are subjects of his nauseous panegyric, there is no one so idle as to attend to impertinencies, or rather, that hear without the utmost pain and disgust.

DREAMS.

It is also a tiresome custom, which some people have got, of telling their dreams particularly ; and that with so much eagerness, with such an air of importance, as would

surpass the patience of a stoic to attend to them ; especially, when the reciters are generally such insignificant people, that, to listen to their most important waking transactions, would be absolute loss of time. We ought not therefore to trouble others with such vile trash, as our dreams usually consist of ; for most of those dreams which present themselves to the generality of mankind, are trifling and frivolous. And though I have frequently heard that the wise men amongst the ancients have left us, in their works, many dreams written with singular art and elegance* ; yet that is no reason why people less learned, and even of vulgar rank, should pretend to any thing of that kind, in their ordinary conversation.

A DREAM OF FLAMINIUS TOMAROTIUS.

Now I must confess, amongst all the dreams which I have ever heard (though I make it a rule to listen to very few) I re-

* Cicero, &c.

but one that I thought worth hearing and that was one which presented itself, in his sleep, to that worthy nobleman of Rome, Flaminius Tomarotius ; himself, however, was a person by no means illiterate, or void of understanding ; the contrary, a man of singular learning and great ingenuity.

This nobleman then, in his sleep, fancied himself sitting in the shop of a very wealthy apothecary, his near neighbour. Here one day, I know not upon what occasion, a great fire was raised amongst the people, and it happened that every thing in the apothecary's shop was exposed to plunder : one man snatched up a linctus ; another a box of pills or of lozenges ; (one, after another, and another, another) and swallowed them down with great avidity ; in so that, in a very short time, there was no more left of the vial, a gallipot, a pill box, or, in short, any kind of vessel, which was not snatched and tossed off. There was one only (and that a very small one) filled to the very brim with a most pure and trans-

parent liquor, which almost every one passed by unnoticed, and which no one would taste.

Amidst these transactions, he saw, on a sudden, an elderly man enter the place, of an august and noble stature, and who, by his very aspect, attracted the admiration and reverence of every one present. He, surveying with a grave air the drawers and boxes of the apothecary's shop, some emptied, some overturned, and a good part of them broken, espied also by chance the glass above mentioned : which he put immediately to his mouth, and drank it off with such eagerness, that he left not the least drop in the glass ; which having done, he walked out in the same manner with the rest ; at which, therefore, Flaminius, imagining himself to be stricken with great admiration, turning to the apothecary asked him who that old man was, and wherefore he had drunk with so much pleasure that water which was neglected by all the rest : to whom the apothecary seemed to reply in these words ; “ O ! my son, that venerable

whom you saw is the Divine Being
and the limpid water, despised by
st and drunk off by him alone, was
; which men (as you have probably
ced) will by no means, even in the
manner, touch with their lips."

sort of moral dreams then, may, I
repeated and listened to with plea-
d with improvement : for they ap-
re like the sentiments of the waking
in its visions in sleep ; and may be
the virtue of our sensitive nature, if I
allowed the expression. But all
lly dreams, void of all meaning and
nt, such as the generality of those
ch we vulgar people usually dream,
od and learned men, even when they
are better and wiser than the wicked
terate ;) all those, I say, ought to be
up to oblivion, and to be entirely dis-
l as soon as we awake.

LIES.

Though one would imagine there was nothing to be found more vain and empty than dreams, yet there is one thing remaining more fertile and even lighter than vanity itself; I mean a *lie*. For of those things which people see in their dreams, there has generally been some shadow, as it were, and representation in their preceding actions; but of a lie, there never existed the least shadow or prototype in the universe. Wherefore, the ears and attention of those who listen to us, ought much less to be burthened with lies, than with the recital of our dreams. For, though lies may sometimes be received for truths; yet, after a time, their authors not only forfeit their credit, and nobody believes a word they say; but no one can bear to hear them with patience, as being men whose words are void of all substance, and to whom no more regard ought to be paid than if they did not speak at all, but only vented so much breath in the empty air.

Yet we must observe, there are many people to be met with, who will utter lies, not with any malicious intention, or for any advantage to themselves, or to injure others either in their property or in their reputation, but merely for the pleasure they take in the lies themselves : as you meet with some people, who will be tippling every moment, not to quench their thirst, but merely from a sottish habit of drinking.

Others there are, who, from an impulse of vanity, will forge lies in their own favour ; extolling themselves in a magnificent manner, and boasting of their knowledge of great and wonderful things, as if they were the only wise men of the age.

Nay, a man even when he is silent, may in reality be guilty of a lie, by his actions and behaviour ; which we every day see in those people, who though perhaps of middling, or even of the lowest rank, yet in their intercourse with other people, assume so solemn an air, strut about with so much arrogance, take the lead in conversation, and hold forth in so pompous a manner, as

if they were pleading in a court of justice ; and talk with so much ostentation and parade, that one cannot look at them without the utmost indignation and disgust.

You will find others, likewise, who, though no richer than their neighbours, perhaps, yet load their necks on every side with gold chains, their fingers with rings, and hats and cloaths with jewels or tassels, in so extensive a manner, that such splendor would be thought extravagant, even in a nobleman of the first distinction. This custom, so full of pomp and vain glory, is the offspring of pride, the mother of vanity, and is carefully to be avoided, as indecent and intolerable.

It is to be observed, that in many, especially in the best constituted commonwealths; it was usually provided by laws, that the rich should not be allowed to eclipse and insult, as it were, the poorer sort, by too great a splendor of dress ; for the poor are apt to think themselves affronted, when others seem desirous of setting themselves up even in appearance, as so much their super-

nors. Every one, therefore, should take great care not to give into follies of this kind.

ARROGANCE.

Neither ought any one to boast of his nobility, his honours, or his riches ; much less of his own wisdom : or magnificently to extol the bravery and great actions, either of himself or of his ancestors : or, what is but too common, at every other word to talk of his family : For he that does thus, will appear to do it in opposition to the present company ; especially if they are not, or at least think they are not, less noble, less honourable, or less brave than himself. Or, if they are really his inferiors in rank or station, he will be deemed to oppress them, as it were, by his grandeur ; and designedly to reproach them with their meanness and misery ; which must be universally displeasing to all mankind.

Nor yet ought any one to extenuate or demean himself too much, any more than he should immoderately exalt himself, but

rather substract a little from his real dignity and merits, than arrogate too much by his words, even in the most trifling instance. For what is really laudable must displease in the excess.

Yet, it must be observed, that those who immoderately extenuate their actions by their words, and renounce those honours, which are indisputably their due, by that very conduct discover a greater degree of pride even than those, who in this respect usurp what does not belong to them. Wherefore, one might be apt to say, perhaps, that the celebrated Giotto† of Florence, the restorer of the art of painting (in Italy) hardly deserved the great encomiums with which he was honoured, because he forbade himself to be called a master of his art; though without doubt, considering the age he lived in, he was a master and of singular excellence.

* “ The modest shun it but to make it sure.”

Young's Love of Fame.

† He died about the year 1336.

But whether Giotto deserves to be blamed or applauded for his singularity, this at least, is very certain, that he who affects to despise what others so eagerly covet, discovers by that very behaviour, that he either condemns them on that account, or at least does not care a straw for their good opinion. Now, lightly to esteem glory and honour, which are so highly valued by other people, is nothing less than to set himself up as superior to the rest of the world in those respects : for no one in his senses would despise that, which, by the common consent of mankind is esteemed valuable, but such only who imagine themselves to abound in those things which are more intrinsically valuable and excellent. We ought not, therefore, either to boast of our own advantages in an ostentatious manner, nor yet to speak contemptibly of them ; for the former is, in effect, to reproach others with their imperfections and defects ; and the latter to undervalue their real virtues and good qualities.

But indeed every one ought, if possible, to be entirely silent in regard to himself; or, if any occasion seems to lay us under a necessity of speaking of ourselves, it is a most amiable practice, as was observed before, to declare the plain truth, in a modest and unassuming manner.

Those therefore who are desirous of pleasing, ought most carefully to guard against a fault, which yet is extremely common with some people, who deliver their opinion upon any subject proposed to them, with so apparent a diffidence and timidity, that one cannot without the utmost pain, listen to them, especially if they are otherwise men of known learning and ingenuity. "My lord, your excellency will pardon me, if I should not be able to speak to the case in hand, so properly as it might be wished: I'll venture to speak of this affair, according to my poor abilities and dullness of apprehension, as a man that is void of all learning and ignorant of every thing, as I really am. I am aware, that I shall expose myself to the contempt of your excel-

ency : nevertheless, to show my obedience, I will submit my own judgment to your excellency's commands." And whilst they are making these apologies, they interrupt the business in hand ; so that the most intricate and abstruse question might be discussed in much fewer words and in a shorter time than these tedious fellows waste in excuses, before they come to the point.

There is also another set of people extremely odious and troublesome ; who, in their conversation with others, by their gestures and behaviour, are really guilty of a lie : for though by the confession of every one, the first, or at least a more honourable place is justly due to them, yet they perpetually seize upon the very lowest ; and it is an intolerable plague to force them up higher ; or like a startlish or refractory horse, they are every moment running back, so that in genteel company, there is an infinite deal of trouble with such people, whenever they come to a door ; for they will by no means in the world be prevailed upon to go first, but run sometimes across you,

sometimes quite backwards, and with their hands and arms defend themselves and make such a bustle, that at every third stair you must enter into a regular contest with them, by which means all the pleasure of your visit, or sometimes even the most important business, must be necessarily interrupted.

CEREMONIES OR COMPLAINTS.

And whereas these ceremonies as we call them, by a word foreign* to our language, in which there is none to express it, (and by which our ancestors shew that the thing was unknown to them, as they had not so much as a name for it ;) as these ceremonies, I say, on account of their vanity and emptiness, differ but little from dreams and lies, we may, I think, in this treatise of ours, as an opportunity here offers, very properly join and treat of them together.

* The word *ceremoniæ*, in latin, is always I believe, used in a religious sense.

Vid. LIVY, &c.

A worthy friend of mine has more than once observed to me, that those solemnities, which, in the divine worship the priests use at the altar, are properly called *ceremonies* : wherefore, after men first began, with an artificial kind of good breeding, mutually to exhibit to each other a greater degree of reverence than becomes such frail mortals, and to compliment one another with the titles of patrons and lords ; and in token of their veneration to bow down, bend and prostrate themselves, and even unveil their heads : to address each other with studied and far fetched titles ; to kiss their hands, as if they were paying their devotion to some saint or deity ; then, possibly, as this new and ridiculous custom had no name appropriated to it, some one, by way of contempt, I suppose, might call it by the name of *ceremony* : as in like manner, a jovial meeting, for the sake of eating and drinking together, has sometimes, by way of joke, obtained the name of a triumph. Now this custom certainly never had its original amongst us, but is of foreign and barbarous

extraction, introduced, I know not whence, within these few years, into Italy : which practice, wretched in itself, and still further prostituted by a promiscuous use of it on all occasions, preserves its vogue, and has its whole existence in superfluous titles and empty words.

Ceremonies or compliments, therefore, if we could look into their minds that use them, are a certain counterfeit expression of honour and respect towards those to whom we perform them ; and are employed about certain titles and forms of address, contrived for the purpose of flattery. I call them a vain or counterfeit expression of respect ; because in this ceremonious way, we pretend to honour those with every mark of respect, whom in our hearts, we have not the least regard for.

Nay, there are sometimes people, whom we never wish to see or converse with, yet to whom that we may not appear unpolite, we call one, perhaps, " most illustrious," another, " most excellent ;" and with the like ardor, we profess ourselves " the most devo- :

ted "humble *servants*," of those whom (if we consulted our own hearts) we should wish rather to do them all the mischief in our power, than any real service.

These compliments, therefore, would not only be real lies, (as I observed) but would differ little from the most flagitious crimes and basest treacheries ; unless the titles and expressions above-mentioned, like a sword whose edge is blunted, had long since lost their real force ; and on account of their continual and indiscriminate use, (which we have introduced) 'had degenerated from their original meaning : we ought not, therefore, to enquire too accurately into their signification, as we do into *that* of other words ; for they really are not to be taken in too strict a sense, or according to their real import.

And that this is so, appears from what happens daily to every one of us : for if we accidentally meet with any one whom we never saw before, and have occasion to enter into discourse with him, without considering what degree of respect he may really de-

serve, for fear of saying too little, we usually allow him something more than he can justly claim ; and because he is well-dressed, call him, perhaps, “ your honour,” or “ your lordship,” though, probably, he may afterwards prove to be nothing more than a barber or a taylor. And as many people, by the grant of some pope or emperor, have long enjoyed certain peculiar titles, which, without an affront to the person who has such a privilege, cannot be omitted, nor yet be given to others, who enjoy no such privilege, without exposing them to ridicule ; so the above mentioned titles, and other marks of respect, may now-a-days be more liberally bestowed ; for custom, too powerful a sovereign, has in this respect, granted to the men of this age very ample privileges. This custom, then, so specious and beautiful in appearance, is, in reality, vain and empty ; consisting of form and shew, without substance, and of words without meaning : yet, at the same time, neither you nor I have any authority

to abrogate this custom. So far from it, that as this is not so properly our own fault as the fault of the age, we are in some measure obliged, under certain limitations, to the practice of it. We ought, therefore to distinguish in this affair, what ceremonies or compliments are made use of, either from interest, from vanity, or from a sense of duty.

FROM INTEREST.

1. Now every untruth which we make use of merely for our own advantage, is properly a lie, and is big with fraud and wickedness, and is therefore, highly dishonourable ; for no one can honourably, on any pretence, tell a downright lie. And in this respect, flatterers are greatly delinquent ; who, under a shew of friendship, basely comply with our most extravagant desires, not to conciliate our regard, but to obtain favours from us ; not to oblige, but rather to deceive us : and though, perhaps, this vice

may be agreeable to some people in the practice; yet, as it is in itself detestable and pernicious, it is by no means becoming a truly polite man; for neither is it allowable to injure any one under a pretence of pleasing him: and if, as was observed, ceremonies are nothing else but lies and flatteries as often as we make use of them for our own interest, we do not act as good men, but as perfidious and wicked wretches: no ceremonies or compliments, therefore, ought to be made use of for such purposes. It remains then, that we speak of those which are used either as matter of duty, or of mere vanity.

As to the former, those which are performed as due to any one, it is by no means proper to omit them; for he that does so, not only displeases, but really injures the person concerned; and it often happens, that duels are fought on no other account, but that one man is not treated by another, whom he meets in public, with those marks of respect which are justly his due; for, as I said before, great is the force of custom.

which, in matters of this kind, is evidently to be considered as a law.

When, therefore, you address a single person of any rank, who represents a number of people as a society, you do not pay him that civility on his own account: and, if you should speak to him in the singular* number, (and call him *thou* instead of *you*) you would deprive him of what was really his due, and certainly affront him, by giving

* Chytraeus here introduces a long story from Erasmus's *Adages*; which, though not much to his purpose, shews the spirit of the English nation at that time, and also the meanness of a worthless fellow, who was willing to shelter himself under the national importance. A young German physician had been prevailed upon, by the promise of *mountains of gold*, to attend a London merchant in a pestilential fever: when the merchant got well, and the doctor put him in mind of his fee, after many evasions, of his wife's keeping the cash, &c. he took advantage of the German's calling him *thou*, agreeably to the Latin idiom, and fell in a perilous passion: "Tu homo Germanus *Tuissas Anglum*!" "You, a paltry German, pretend to *thou* an English-man!" and thus, with dreadful menaces, slipped away and saved his money.

him an appellation which belongs only to mere rustics, and men of no importance. And though other nations and other ages of men, may have had other customs in this respect, yet these are now in use amongst us: neither is this a proper place for enquiring which of the two customs claims the preference. But it may be adviseable to conform, not merely to a good fashion, but to the fashion of the times; as we pay obedience to laws, though not the most perfect, for no other reason, but because the commonwealth, or whoever has the supreme power, has not yet altered or repealed them. And as this is the case, we ought carefully to inform ourselves, with what external ceremonies, or form of words it is customary to receive, compliment, or address persons of whatever rank, in the places where we reside; that we ourselves also may make use of the same in our conversation with them. And although, according to the custom of the times, the famous admiral of the royal fleet, in conference with Peter,

king of Arragon, addressed him in the singular number ; yet ought we, both in our discourse and our dispatches to our kings, to give them the title either of your serene highness, or of your majesty ; for, as he observed the fashions of his own times, so ought we to conform to the manners of the age we live in. And indeed, for this reason, I consider these compliments are strictly due ; for neither do they derive their original from our will and pleasure, but are imposed upon us by a law ; that is, by the unanimous consent of mankind. Now, in those things which have nothing sinful in them, but rather convey an idea of our good breeding and politeness, it is both decent and our duty, to comply with a general custom, and not dispute and quarrel with the common practice of the world. And although to kiss or salute any thing, in token of our veneration, belongs properly to things sacred ; nevertheless, if in your country it be a customary thing to say to any one, when you take your leave of him, “ *Sir, I kiss your hand with the most profound respect :*

or, sir, *I am your most obedient servant, and entirely at your devotion: or, sir, you may command my best services; use me or abuse me, at your pleasure, and on every occasion whatever.*" If, I say, it be the fashion to use these and the like forms of expression, I would by all means have you make use of them, as well as other people.

In short, whether in taking leave of, or in writing to any person, you ought to address him, or take leave of him, not as reason but as custom requires; nor as men used to do formerly, or as perhaps, they *ought* to do; but as they do now at this present time; for if, as some people alledge, we ought, in our epistles, to address kings or emperors in the style of the ancient Romans: "If you and your children are well, I am well, and all is well;" if we were to attend to these pedantic people, I say, and go back thus to the primitive times, we must, by degrees, revive the custom of the earliest ages of the world; when mankind, for want of corn, fed upon acorns.

But even in these compliments, which we make matter of duty, to prevent the appearance of pride or vanity, certain rules are to be observed.

And first, regard is to be had to the country in which any one lives : for every fashion is by no means convenient or proper to be observed in every country. Thus, for instance, those ceremonies which are in use amongst the Neapolitans, whose city abounds in noblemen distinguished by their rank, and men vested with the highest authority ; the same might be extremely improper amongst the citizens of Lucca or *Florence, who are for the most part merchants, or men not illustrious by their birth, and amongst whom no duke, or prince, or sovereign resides : so that the magnificent and pompous manners of the Neapolitans, transferred to Florence, (like the dress of a giant upon a pigmy) would be preposterously superfluous : as, on the other hand, the manners of the Floren-

* This was written before the House of Medici were thoroughly established, I suppose.

tines, compared with those of the Neapolitan nobility, would appear servilely mean and pitiful. And, although the noble Venetians, out of regard to their public offices, may treat each other with an immoderate degree of ceremony, it would not, for that reason, become the citizens of *Rovigo or Asola,† in their mutual salutations, to make use of the same formalities and extravagant compliments, though if I remember well, that whole neighbourhood is of late fallen into trifling impertinencies of this kind ; either in consequence of the long peace which has been enjoyed, or by imitating the example of the city of Venice, their sovereign, for every one, without attending to the reason of the thing, naturally treads in the steps of his superiors.

But, secondly, we ought to have regard to the time, the age and the condition, both of the person to whom we make use of these ceremonious compliments, and also of our

* A town near Padua.

† A castle in the Venetian territory.

And indeed, with men who are embarrassed with affairs, we ought entirely to omit them, or as much as we can to abridge them, and rather to suggest them by some intimation than formally to demand them, which they perform with address in the court of Rome.

And really in some other places, these formal ceremonies are a great impediment to business, and likewise attendant on the most troublesome and most tedious business. "Pray be covered," perhaps a judge will say, who on account of the multiplicity of affairs, has not time for these fooleries, whilst the client, (after many awkward excuses, and a great noise and scraping with feet, having declared his profound reverence for his lordship) at length, after a long interval of time, answers, "my lord, I am in very good health, I have no occasion to wear my hat;" to whom, however, the judge replies, "I beg, sir, you'll be covered:" but he, twisting and twining himself, first on this side and then on the other, and bowing down to the ground with

immense gravity, says at length, "I beseech your lordship, I may stand with me hat off, as it is my "duty to do." In word, this contention lasts so long, and so much time is spent upon it, that the judge might have dispatched the whole morning's business in less space than he can adjust this point of ceremony.

Wherefore, though every person of inferior rank ought to pay a proper respect to his judge or the magistrate yet when the time will not admit of it, this immoderate regard to punctilio is extremely provoking; and therefore, we ought either entirely to lay it aside, or at least to limit it within the bounds of moderation.

But neither are the same ceremonies proper for young men amongst one another, which are well amongst persons advanced in age: nor does it become Plebians, or people of middling rank, to treat each other in the same ceremonious manner, which persons of quality make use of amongst themselves. As, indeed, people of real merit and great excellence do not often practise

these idle ceremonies ; nor are they much delighted with them when made use of towards themselves ; nor do they exact them very rigorously of others, having their thoughts too much engaged with things of more importance, to give much attention to such frivolous affairs.

Neither ought mechanics, nor people of the lower sort, to trouble themselves with too many formal compliments towards their superiors, and men in power ; as people of rank usually dislike such impertinence in them ; because they look rather for ready obedience, than those expressions of honour, from people in their humble station : for which reason, a servant mistakes the matter, who makes too many officious professions of service to his master, for a master must think himself undervalued and his absolute dominion and power to be called in question by such a servant ; as if, forsooth, he was not at liberty to give whatsoever orders or injunctions he pleased to his own domestic. This kind of compliments, therefore, are only to be used by one gentleman

to another; for whatever service any one performs as matter of duty, is taken by him that receives it as a just debt; and he thinks himself under no obligation to the person that performs it: yet he who, in this respect, does rather more than he was strictly obliged to do, will probably gain the love and esteem of the person thus obliged. I think I remember to have heard a saying of some celebrated and excellent poet: "That he who had the art of receiving every one with politeness, and of conversing with them with an air of friendship, could make great *interest* from a small *capital*."

We ought to manage therefore, in regard to ceremony, (if I may be allowed the comparison) as a good master taylor does in cutting out a suit of cloaths; which ought to sit rather full and easy, than too tight upon the body; yet not so as that a pair of breeches should hang like a sack, or a coat like a cloak about one. Thus, if you are rather more liberal in this respect than is absolutely necessary, especially towards your inferiors, you will be called a ve-

ry clever civil gentleman ; and if you behave in the same manner towards your superiors, as every gentleman ought to do, you will be esteemed a well-bred man : but if one overacts the part, and is too profuse in his civilities, every one will condemn him as a vain and foppish fellow; or perhaps, as something worse, as a designing knave, a parasite, or a flatterer : than which vice there is nothing more detestable, or that can more disgrace a gentleman or a man of honour.

And this is that third kind of ceremonious complaints which proceed entirely from our own vice or folly, and are not imposed upon us by the force of custom.

Here then, let us recollect what was said in the beginning of this part of our discourse—that these ceremonies were not at first in themselves at all necessary, so far from it, that every thing went on much better, and more expeditiously without them; which was the case, not many years since, in our own country. But the distempers of other nations have infected us, as with many others, so also with this malady : wherefore;

since in this respect we have now conformed to an established custom, all that remains is, that we submit to make use of these complaints, as being now a sort of tolerated lies, though formerly so strictly forbidden and so offensive to men of honourable tempers, who are by no means delighted with these precious fooleries.

And here I must inform you, that in composing this treatise, from a diffidence of my own slender knowledge, I have consulted the opinion of more excellent and more learned men than myself; from whom I have learned amongst other things, that formerly, a certain king called *Œdipus*, being banished from his own country in order to save his life, against which his enemies were plotting, came at length to Athens, to the court of king *Theseus*; and being now introduced to *Theseus's* presence, and hearing his own daughter speak, (for he was blind) he immediately knew her voice, and from the impulse of natural affection ran to her embraces, before he had paid his respects to *Theseus*; but as soon as he had disc

vered his error, he began to excuse himself to the king, and to ask his pardon for this omission; but the good and wise king interrupting him in his apology, addressed him in these words : “ Don’t be uneasy on that account, my good friend Œdipus ; for I endeavour to build my glory upon my own actions, and not upon the words of others.”* A sentence which deserves to be perpetually remembered.

Now, though most men are greatly pleased to be treated with respect by the rest of mankind, yet if they perceive themselves to be honoured in too particular and artful a manner, they cannot but be disgusted, and discover that they are lightly esteemed by people of that kind ; for this sort of blandishments, or rather adulations, besides their intrinsic baseness are attended with this inconvenience—that they evidently declare

* The Greek learning was but just reviving at this time, and understood but by few, so that an Archbishop might be executed for not having read Sophocles.

in effect, that those flatterers consider the person whom they thus endeavour to ensnare by their flatteries, as so very vain and self-opinioned, and withal so very stupid and silly a blockhead, that it is no difficult matter to lay a bait for him, and to draw him into their net.

Neither is it possible for those artful, vain and superfluous compliments to conceal the adulation which is veiled under them ; for they are now-a-days, so evident, and so well known to every one, that besides the baseness and wickedness above-mentioned, they only make those who practise them, for the sake of their own advantage, troublesome and thoroughly odious.

But there is yet another sort of men greatly addicted to these ceremonious compliments, who make a peculiar art and trade of them, and seem to have this science of theirs comprehended in books, and to act by certain prescribed rules : for to men of a certain rank, they will nod in a familiar manner, on others, they will vouchsafe to bestow a gracious smile ; a man of noble birth,

they will place upon a settee or sofa ; one of somewhat inferior degree upon a stool ; which kind of ceremonies I imagine, were imported into Italy from Spain ; but being ill received in our country, have made but a very slow progress. As this accurate distinction of rank is reckoned rather a troublesome affair amongst us, no one, therefore, ought to constitute himself a judge, precisely to determine other people's pretensions as to place and precedence.

Nor yet should these compliments or other expressions of kindness and benevolence, be mercenary or venal, as they are amongst ladies of pleasure, which I have observed many of our great folks to practise in their own courts, and who will sooth and coax even their domestics and dependants with certain artful civilities, instead of paying them their wages and their respective stipends. And really, those who are immoderately delighted with the practice of these formal ceremonies, are generally so from a trifling vanity, as being men of no other kind of merit. And, because there is

no great difficulty in learning these superficial forms, (which yet in some measure, gain the observation of mankind, and are deemed pretty accomplishments) this sort of gentry apply to them with great assiduity : but as to more weighty matters, they are unequal to the burthen, and can by no means make themselves masters of them ; and therefore, would gladly see mankind in their intercourse with each other, spend their whole time in these specious trifles ; and with this sort of superficial fellows the world abounds.

But there are others, who are thus full of words and artificial grimace, merely by that means to supply the defects of the foolish, rustic and contracted soul ; rightly imagining, that if they were as deficient in their words and external appearance, as they are conscious they really are narrow and brutish in their disposition, they would be quite insufferable.

This, then, I can venture to affirm, and you will experience it to be true—that it is from some of the above-mentioned causes

these superfluous ceremonies have prevailed in the world ; which yet, in themselves, are troublesome and disagreeable to a great part of mankind, for they prevent us from living in our own way, and according to our own inclination, that is, from enjoying our liberty ; which every wise man would prefer to all the grandeur in the world.

GOVERNMENT OF THE TONGUE.

We ought not to speak slightly of others, or of their affairs, for notwithstanding we may seem by that means, to gain the most willing and ready attention (from the envy which mankind usually conceive at the advantages and honours which are paid to others,) yet every one will at length avoid us, as they would a mischievous bull, for all men shun the acquaintance of people addicted to scandal ; naturally supposing that what they say of others, in their company, they will say of them, in the company of others.

Those people, likewise, who contradict whatever is spoken by others, and make every assertion matter of dispute and altercation, discover by that very behaviour, that they are very little acquainted with human nature, for every one is fond of victory; and it is with extreme reluctance that they submit to be overborne either in conversation or in the management of affairs. Besides, to be so ready to oppose other people, upon all occasions, is conversing like enemies rather than friends : he, therefore, that wishes to appear amiable and agreeable to his acquaintance, will not have continually in his mouth expressions of this kind: "'Tis false, sir : whatever you may think, the affair is as I say ;" and the like. Nor let him be so ready to prove every trifle by a bett or wager ; but rather let him make it a constant rule to submit with complisance to the opinion of others, especially in matters of no great moment ; because victories of this kind often cost a man extremely dear, for he that comes off victorious in some frivolous dispute frequently suffers

the loss of some intimate friend, and at the same time, makes himself so disagreeable to others, that they dare not venture to be upon a familiar footing with him, for fear of being every moment engaged in some foolish altercation.

In the mean time, a man of this character is usually distinguished by some nick-name or other, not much to his credit; some calls him a hot-headed splenetic fellow, others, an obstinate puppy; or, "the *omniscient* gentleman," or, perhaps, "the* doctor Subtilis," the subtle doctor.

If any one, however, should, at any time, be drawn into a dispute by the company he is engaged in, let him manage it in a mild and gentle manner, and not appear too eager for the victory, but let every one enjoy his own opinion, as to leave the decision of the matter in question to the majority, or at least to the most zealous part of the company; and thus the victory, as due, will vo-

* The name of distinction given to a celebrated schoolman.

luntarily be yielded to you, and your antagonist will appear to be the man that has battled it, and fatigued himself, and put himself in a sweat to no purpose; which kind of achievements by no means become the man of polite education, but certainly procure the hatred and ill-will of all mankind. Not to mention that these same people are greatly dissatisfied with themselves, from a consciousness of the disgrace which their impertinence usually brings upon them; which reflection is always grievous and uneasy, to minds naturally well disposed, on which head I may probably say something more hereafter.

GIVING ADVICE.

In the mean time I say, a great part of mankind are so wonderfully pleased with themselves on account of this kind of victory, as not in the least to regard whether they please or displease other people, and, in order to display their own sagacity, great sense, and wisdom, they will be giving

their advice to one man, finding fault with another, and disputing with a third ; and in short, they oppose the opinions of other people with so much vehemence, that from words they often come to blows, as they will allow no weight in any one's opinion but their own. But to give one's advice to others unasked, is in effect to declare, that we are much wiser than those to whom we give it, and is a kind of reproaching them with their ignorance and inexperience. This freedom therefore ought not to be taken with mere common acquaintance, but only with those to whom we are united by the most intimate friendship, or those of whom the care and inspection is particularly committed to our charge, or even with a stranger, if we see him threatened with any imminent danger. But in our daily intercourse with mankind, we ought to be cautious not to obtrude our advice too officiously upon others, nor shew ourselves impertinently solicitous about their affairs. Into which mistake however, many are apt to fall, but for the most part, people of no great depth of understanding ;

for these ignorant and superficial people are led merely by their senses, and seldom make any deep reflections upon what comes before them, being that sort of men, who have scarcely any matters of consequence submitted to their disquisition and examination. But however this may be, he that is offering his advice upon all occasions, and thus distributing it at random, gives a plain intimation to the rest of the world; that they are entirely destitute of that wisdom and prudence in which he so greatly abounds.

And really we meet with some people so wonderfully conceited of their own wisdom, that to refuse to submit to their admonition, is the same thing as to declare war against them. “ *Very well sir, the advice of us poor people, I find, will gain no admittance with people of your consequence ;*” or, “ *Such a one is above being advised ;*” or, “ *he scorns to listen to my advice :*” as if forsooth, it were not a mark of greater arrogance to expect every one to submit to your opinion, than for a man sometimes for private reasons, to follow his own judgment.

CENSURE.

It is a fault not much unlike the above mentioned, which they are guilty of, who take upon them continually to correct or reprove the foibles of their friends, and who pretend to decide all disputes by their sovereign authority, and to give laws to the rest of the world. *“Such a thing ought not to have been done ; or, “ you used such an expression upon such an occasion, I would advise you to avoid it for the future.” “ That wine which you drink is not good for you, and I’ll have you drink red wine, as I do.” “ You ought to take such a linctus, or such a bolus; it is the only thing in the world for your complaint.”* And thus there is no end of their regulations, and their endeavours to reform all mankind.

Not to mention at present those gentry, who often take great pains to pick a few tares out of other people’s fields, whilst they patiently suffer their own to over-run with

nettles and thorns. And as there are few to be found, who could prevail upon themselves to spend their whole time with their physician or their professor, much less with the judge, who had power of life and death over them ; so there is no one who would venture to contract an intimacy with these critical and dogmatical people, for every one is fond of liberty, of which these magisterial gentry entirely deprive them. It is a very ungracious practice, therefore, to be so forward in setting other people right, and prescribing to them as if we were vested with sovereign authority, and these things are better left to parents and schoolmasters ; nor can you be ignorant with what reluctance their children and their scholars are on that account confined to their company.

RIDICULE.

We ought not to ridicule or to make sport even of our greatest enemy, it being a mark of greater contempt to laugh at a person, than to do him any real injury, for all inju-

ries are done either through resentment, or some covetous disposition, but there is no one who conceives any resentment against any person, or on account of any thing which he does not at all value, or who covets that which is universally despised, which shews that they think him a man of some consequence, at least whom they injure, but that they have an utter contempt for him whom they ridicule, or make a jest of ; or when we make sport of any one, in order to expose or put him out of countenance, we do not act thus with a view to any advantage or emolument, but for our pleasure and diversion. We ought, by all means therefore, in our common intercourse with mankind, to abstract from this ignominious kind of ridicule. And this is not very carefully attended to by those who remind others of their foibles, either by their words or their gestures, or by rudely mentioning the thing itself, as many do who silyly mimic, either by their speech or by some ridiculous distortion of their person, those that stammer, or who are bandy-legged or hump-

backed, or in short, who ridicule others for being any ways deformed, distorted, or of a dwarfish and insignificant appearance,* or those who with laughing and exultation triumph over others for expressing themselves with any little impropriety, or who take a pleasure in putting them to the blush which practices as they are very disagreeable, so they make us deservedly odious.

Not much unlike these are those buffoons who take a pleasure in teasing and ridiculing any one that comes in their way, not so much out of contempt, or with an intention to affront them, as merely for their own diversion. And certainly there would be no difference between jesting upon a person and making a jest of him, but that the end and intention is different, for he that jests upon any one does it merely for amusement, but he that makes a jest of him, does it out of

* Tully seeing his son-in-law Lentulus, (who was a very little man) with a monstrous sword, "who has been tying up my son-in-law to that long sword?" says the facetious orator.

contempt. Although these two expressions are usually confounded, both in writing and in conversation, yet he that makes a joke of another, sets him in an ignominious light for his own pleasure; whereas he who only jokes upon him, cannot so properly be said to take pleasure, as to divert himself in seeing another involved in some harmless error; for he himself, probably would be very much grieved and concerned to see the same person in any ludicrous circumstances attended with real disgrace.

I remember, when I was a boy, having made some progress in grammatical learning, I observed that Micio, (in the *Adelphi* of Terence) though he was incredibly fond of his adopted son, *Æschinus*, yet he sometimes amused himself in playing upon him, as when he thus expressed himself in a soliloquy :*

————— Why may I not
Divert myself a little with my son ?

* Act. iv. Sc. v.

Hence it appears that one and the same thing though done to one and the same person may be sometimes taken as jesting upon a man, and sometimes as making a jest of him, according to the intention of the person that does it. But because our intention cannot be evidently known to other people, it is not a very prudent practice in our daily commerce with the world, to make use of so ambiguous and suspected an art. Indeed the name of a buffoon is much rather to be dreaded than to be desired, for the same thing often comes to pass in these cases, which happens to people in sport and play, that one man gives another a blow in jest, which yet the other takes seriously, as intended for an affront, so that from jesting they often come to fighting in good earnest. In like manner he whom we rally in a familiar manner and out of real fun (as we call it.) frequently takes it as intended for an affront, and resents it accordingly.

Not to mention at present, that many of these waggeries consist in some sort of *deception*. Now every one is naturally pro-

voled at being *deceived* or led into an error. It appears then, from many considerations, that he who is desirous of gaining the love and good-will of mankind, ought not greatly to affect this superiority in playing upon . and teasing those with whom he converses.

It is true indeed, that we cannot by any means pass through this calamitous, mortal life, without some recreation and amusement, and because wit and humour occasion mirth and laughter and consequently that relaxation which the mind requires, we are generally fond of those who excel in a facetious and agreeable kind of raillery, and therefore the contrary to what I have asserted may seem to be true, I mean that in our ordinary intercourse with mankind, it is highly commendable to entertain each other with wit and facetious repartees, and, doubtless those who have the art of rallying with a good grace and in an agreeable manner, are much more amiable than people of a contrary character. But here regard must be had to many circumstances, and since the end proposed by those jocose people is to

create mirth by leading some one whom they really esteem into some harmless error, it is requisite that the error in which he is led be of such a kind, as not to be attended with any considerable detriment or disgrace, otherwise these sort of jokes can hardly be distinguished from real injuries.

Besides there are some sort of people of such rough and untractable tempers, that it is by no means safe to jest with them at all.

Nor ought we to joke upon any serious occasions much less upon any flagitious transactions, for he that acts thus, will be thought to consider a roguish action and a jest, as one and the same thing.

Wherefore, I can by no means be persuaded to think that Lupus Huberti, at all lessened the ignominy of a very base action, but rather greatly augmented it, in pretending to excuse his cowardice by a bare-faced jocular confession of it; for though he might have defended the castle of Latera, yet, seeing himself closely blocked up by the enemy's works, he on a sudden, sur-

rendered it to them ; observing, that it was not agreeable to the nature of a *Wolfe*,* (as his name in Latin signifies) to be pent up in stalls and sheep folds. But it is very indecent to joke and trifle where there is no room to laugh.

It is, moreover, to be observed, that there are two sorts of jokes ; the one biting and severe ; the other harmless and innocent. In regard to the former, it may be sufficient to observe the precept of a certain wise man, who used to say, that jests ought to *nibble* like a lamb, and not *bite* like a dog ; for if a jest has any thing in it of that canine severity, it is no longer a jest, but an affront. And the laws of almost all states have decreed, that he who attacks another, with any severe and injurious reflections, should be severely punished : and, perhaps, it would not be improper to appoint some smart correction for those, who, under the

* This general Wolfe seems to have resembled our Falstaff, rather than his late celebrated namesake of undaunted memory.

pretence of joking, utter things more biting and severe than decency would permit.

However, a well-bred man would collect from his own reason, that what the laws have established concerning injurious libels, ought really to be extended to those strokes of satire, which leave a sting behind them; and would, therefore, very seldom, and always with great tenderness, make use of them.

But besides, we must observe, that whether these witticisms have any thing satirical in them or not, yet, unless they are delicate and facetious, they not only give no pleasure, but greatly disgust the company; or, if they laugh at all, they probably laugh at the jester, instead of the jest: and because these jokes are nothing more than an ingenious kind of fallacies, and these fallacies are a refined and artificial affair, they cannot cleverly be practised but by a man of an acute and ready wit, and of that kind which excels in a sudden and extemporary exertion; and therefore they by no means suit with vulgar, stupid, and dull fellows;

may, nor perhaps with every one who may abound in solid good sense : for wit of this kind consists rather in a peculiar quickness and elegance, and in easy turns of thought ; on which account, prudent people in this case, consider not so much what they are *inclined* as what they are *able* to do ; and when, after one or two efforts of this kind, they find they have attempted it in vain, finding themselves not qualified for it, and they desist, and spend no more pains about it, lest they should happen to succeed no better than Æsop's ass in the fable, who exposed himself to ridicule by pretending to imitate the tricks of the lap-dog. And if you would accurately observe the behaviour of other people, you would soon be convinced, that what I say is true ; I mean that this sort of raillery does not become every one that has an inclination, but only those who have abilities for the practice.

JINGLING PUNS.

You will meet also with some people, who for every word that is spoken, have some other word, without any meaning, ready at hand, by way of jingle* ; others, who will change the syllables of a word, in a trifling foolish manner † ; others will speak or answer in a different manner from what we expected ; and that without any wit or beauty of thought : as, ‘ *Where is my Lord?*’ “ *In his cloaths, unless he is bathing or in his bed.*” ‘ *How does this wine taste?*’ “ *A little moist, I think.*” ‘ *How is this dish to be eaten?*’ “ *With your mouth ;*” ‡ and the like.

* Chytræus’s instances are, ‘ *Philippus, dipus, sacerdotium, otium,*’ &c. as if we should say, in English, “ Such a dress is commodious,” one of these wags would answer, “ odious.”

† As in Anagrams.

‡ The Author quotes another joke from Plautus, which would be unintelligible to an English

All which kinds of wit (as you will easily apprehend) are low and vulgar. But to discourse on what kinds of wit are most elegant and genteel, is no part of my present design ; for this has been done already very copiously, by men far my superiors in learning and ingenuity*. Besides all true wit affords immediately sufficient and certain testimony of its own grace and elegance, you can very rarely err in this respect, unless you are blinded by an immoderate degree of self-partiality : for whenever a jest is really facetious and elegant, there immediately arises an appearance of mirth and laughter, joined with no common degree of admiration.

If therefore your witticisms are not instantly approved by the laugh of the company, for heaven's sake, do not attempt to be witty for the future ; for you may take it

reader, about as good as " A stormy night is a Knight of the Garter ;" that is, "*a blue-string knight.*"

* See Cic. 1. 2. oratore.

for granted, the defect is in yourself, and not in your audience: for the hearers being immediately stricken with a ready, genteel, and delicate repartee or bon mot, cannot possibly forbear laughing though ever so desirous ; but must necessarily laugh, though against their will : from whom, as the true and legitimate judges, no one ought to appeal to his own opinion, or to repeat an experiment which has already met with such ill success.

BUFFOONERY.

Neither ought any thing to be done in an abject, fawning, or buffoonish manner, merely to make other people laugh ; such as distorting our mouths or our eyes, and imitating the follies and gesticulations of an harlequin or a merry-andrew : for no one ought basely to demean himself to please other people. This is not the accomplishment of a gentleman, but of a mimic and a buffoon ; whose vulgar and plebeian methods of entertaining their company, ought by no means to be imitated.

Yet I would not have you affect a stupid insensibility in this respect, or too great delicacy on these occasions; but he that can seasonably produce something new and smart (in this way) and not obvious to every one, let him produce it; but he that is not blest with this faculty, let him hold his tongue: for these things proceed from the different turn of men's minds; which, if they are elegant and agreeable, they convey an idea of ingenuity and readiness of wit in the person that utters them; which generally gives great pleasure to others and renders the person agreeable and entertaining, but if the contrary is the case, we must expect a contrary effect; for people that aim at this kind of wit, without the ability, are like an ass that pretends to be pleasant, or a fat, punch-bellied fellow, who should attempt to lead up a minuet or strip himself and dance an hornpipe upon the stage.

Of pleasant Narrations, or Story-telling.

But exclusive of these illiberal buffoneries, there are other kinds of genteel and entertaining pleasantries which arise merely from our discourse alone, that is, when the wit does not consist so much in any smart sallies (which requires a brevity of expression) as in some lengthened and continued narration, which ought to be artfully disposed and properly expressed, so as to represent the dispositions, customs, gestures and manners of those who are the subjects of our discourse, and that he who listens to us may think he does not only hear our narration but see the whole transaction which is related, before his eyes, as we do when any action is represented on the stage. This kind of excellence the gentlemen and ladies introduced by Boccace well understood, though sometimes, if I mistake not, they express things a little bordering upon obscenity, in more plain and expressive

terms than is agreeable to the character of a modest woman or of a gentleman.

If therefore you have a mind to relate any thing in company, it is proper before you begin, to have the whole story, whether a piece of history or any late occurrence, well settled in your mind, as also every name and expression ready at hand, that you may not be obliged every moment to interrupt your narration, and enquire of other people and beg their assistance, sometimes in regard to the fact itself, sometimes the names of persons and other circumstances, of what you have undertaken to recite.*

But if you are to relate any thing which was said or done amongst any number of people, you ought not too frequently to use the expressions — of “*he said,*” or “*he replied,*” because these pronouns agree equally with all the persons concerned, and this ambiguity must necessarily lead the audience

* Muretus’s arguments to the plays of Terence, instances of good narration.

СНУТ.

into an error. It is proper therefore, that he who relates any fact, should make use of some proper names, and take care not to change them one for another during the narration.

Moreover the reciter of any incident ought to avoid the mentioning those circumstances which if omitted the story would not be less, or rather would be more agreeable without them. "*The person I speak of was son of Mr. Such-a-one, who lives in St. James's street, do you know the man? His wife was daughter to Mr. Such-a-one, she was a thin woman who used to come constantly to prayers at St. Laurence's church, you must certainly know her. Zounds! if you don't know her, you know nothing!*" Or, "*he was a handsome tall old gentleman, who wore his own long hair, don't you recollect him?*" Now if the very same thing might as well have happened to any other person which happened to him, all this long disquisition were to little purpose, nay, must be very tedious and provoking to the audience, who being impatient to arrive at a complete

knowledge of the affair which you have begun upon, you seem determined to delay the gratifying their curiosity as long as possible. Such probably, were those idle circumstances to the delicate part of the audience of the silly lover in Plautus :* “ *This is my uncle Megadorus, my father’s name was Antimachus, my name is Lyconides, my mother is called Eunomia ;*” for so long and accurate a detail of his pedigree seemed very little to his present purpose.

On this subject we are taught a very useful precept by a great and foreign master † of rhetoric, to this effect : “ That a tale of fable ought to be first disposed and adjusted in the mind under feigned names, and afterwards related by applying the names proper to the persons introduced, for the former are suited to the *characters* of the person, but the latter are arbitrarily imposed at the

* Plaut. Aulul. Act 2.

† Aristot. Poetic. qu. Though he speaks of the different conduct (in this respect) of tragedy and comedy.

will of the parents, or other persons concerned, wherefore the same person who in your imagination sustains the character of *avarice*, suppose in your narration will be called by the name of some of your fellow-citizens, such as Tantalus or* Euclio," if the person you make use of be universally acknowledged similar to those ancient characters. But if in the country where you live, you know no person that will answer your purpose, you ought to form your plan in such a manner that the affair may appear to have happened in some other place, and then feign proper names at your pleasure.

It is true, indeed, that we hear with greater pleasure and seem to behold before our eyes, what is said to have befallen people whom we are acquainted with, (especially if the incident be such as is suitable to their characters) than that which happens to strangers, and persons unknown to us. The reason is obvious ; for when we know that such a person used to act in such a manner,

* A well known character in Plautus, Aul.

we the more easily believe that he has acted thus, and seem to behold him before our eyes; but in regard to strangers the case is different.

In a prolix narration, as indeed in any other discourse, our words ought to be clear and plain, so that they may be easily understood by every one present; as also elegant in regard to the sound, and to the thing intended to be expressed. If, therefore, between these two expressions your choice is free, you should rather say, "*I had two persons privy to,*" than "**witnesses of the fact:*" so it is better to say, "Jupiter sprinkles the Alps," than* "*bespatters them with snow:*" as likewise, to say, "*banish* this grief from your mind," rather than "*spit it out†:*" because, by expressing yourself thus, your words will be taken in a more simple sense; nor, by their ambiguity,

* The word *Testes*, in Latin, is capable of a ludicrous meaning, perhaps.

* *Conspure*, a word used by an affected poet in Horace.

† Terence; Eunuch.

be perverted to any base or absurd meaning; nor will they suggest to your audience any thing indecent or obscene. And though, possibly, some of our most excellent poets and other men of great genius, may have neglected this caution in their writings; yet, in a work of this kind, on the subject of polite conversation, and the not giving offence to others, their authority ought to have no weight. But to return to our subject. I say then, that we ought to make use of clear and significant words; which we shall do, if we know how to make a prudent choice of such words as are originally of our own country: so that they are not too stale and obsolete, and like torn or threadbare garments, laid aside and out of use. Such in English are "*Welkin, Guerdon, Lore, Meed, Eftsoons*,"* and the like. The better to accomplish this also, let your words be sim-

* Though these antiquated words give a solemnity to blank verse, I think they ought not to be admitted on any other occasion, unless a poet is greatly distressed for a rhyme.

ple and not ambiguous ; for it is in the construction of riddles that words are to be taken equivocally, or as expressing two different things. Thus for instance, in the *Asinaria* of Plautus :

“ You lead me where one stone another grinds,
“ And living men are tickled by dead bulls.”

For the same reason, we ought to use words in the most proper sense, and such as express the thing intended as significantly as possible, and which are the least applicable to any other thing ; for by this means the very objects themselves will seem to be represented to our eyes, and rather pointed out to us, than merely described. Thus, it is proper “ to a horse to *neigh*, to a dog to *bark*, to an hog to *grunt*, to a bull to *bellow*, to a sheep to *bleat*, to a boar to *gnash*, and to a serpent to *hiss*.”* As, therefore, the genuine and proper names of things are to be used in our conversation with others, no one can commodiously converse with him

* This precision in our language is of consequence, and too much neglected.

who does not understand the language which he makes use of: yet, though a stranger may not be master of the language which we may use, we are not on his account to corrupt or lay aside our native tongue; as some coxcomical jacanapes will attempt with violent efforts, to make use of the language of any foreigner with whom they converse, and so express every thing improperly. Thus it often happens, that a German will affect to talk with a Dutchman, in the Dutch dialect; and a Dutchman from an affectation of pomp and politeness, will attempt to talk in the German language with a German: where, however, it is much easier for a by-stander to observe that each of them uses a language which is foreign to them, than it is to suppress his laughter which this strange gibberish uttered by the mouthful, must plentifully excite. We, ought never, therefore, to make use of a foreign language, unless when it is absolutely necessary to express our wants, but in our common intercourse with others, let us be contented with our native tongue, though it

may be thought far inferior to, and less noble than some others. Thus a Bavarian had much better talk in his own language, though it be accounted less elegant than in the Misnian, or any other; for let him take all the pains in the world, the proper peculiar idioms of that language will never present themselves to him as they do to a native of Misnia;* but if any one must needs be so complaisant to the person he converses with as to abstain from those more proper and peculiar words, which I mentioned, and in their room to substitute more general and popular expressions,† his conversation will certainly be less agreeable on that account.

Every gentleman will also be very cautious not to use any indecent or immodest expressions. Now the decency of an expression consists either in the sound or in the word itself; or else in the signification of it; for there are some words expressive of

* In upper Saxony,

† Such as quittance, instead of a discharge.

things decent enough, and yet in the word itself, or in the sound of it, there seems to be something* indecent and unpolite. When therefore, words of this kind, though but slightly suspected, offer themselves, well-bred women usually substitute others more decent in their room,† but you will meet with some ladies (not the most polite women in the world) who frequently and inconsiderately let fall some expression or other, which if it were designedly named before them, they would blush up to the ears. Women therefore who either are, or wish to be thought well-bred, should carefully guard, not only against all actions, but all words

* To avoid an indelicate sound in our translation of the 104th Psalm, v. 18, an Hebraist proposed to retain the Hebrew word, "so are the stony rocks for the *saphans*."

† Yet there is an affectation in this, which sometimes makes the matter worse. As I remember a squeamish lady who wanted to borrow a canary bird, that would enable her own "to produce young ones." This circumlocution suggests the whole process of treading the hen, &c to the imagination, when, if she had said "the cock-bird," it would only have implied a bird of brighter colour.

which are indecent or immodest, and not only so, but from all which may appear such, or be capable of such an interpretation.

It may further be observed, that where two or more words express the same thing, yet one may be more or less decent than the other, for instance, we may decently enough say, "*he spent the night with the lady;*" but if we should express the same thing by another and more plain phrase, it would be very improper to be mentioned. Thus it becomes a lady, and even a well-bred man, to describe a common prostitute by the name of an immodest woman, and so of the rest.

Nor are indecent and immodest words alone, but also low and mean expressions to be avoided, especially upon great and illustrious subjects, for which reason a poet* otherwise of no vulgar merit, is deservedly reprehensible who intended to describe the splendor of a clear sky, says,

" — And without dregs the day."

* Mart. 1. 8. ep. 14.

For so low and dirty a phrase was in my opinion, by no means suitable to so splendid and illustrious an object, neither can any one cleverly call the sun "*the candle† of the world,*" for this expression suggests to the imagination of the reader the stink of tallow, and the greasiness of the kitchen. Hither may be referred many of those proverbs which are in the mouth of every one, the sentiments of which may be good, but the words are polluted as it were, by the familiar use of the vulgar, as every one may observe from daily experience.

What has hitherto been said then, on this topic, is to be observed in our lengthened narrations, as also some few other precepts which you will learn more expeditiously of your masters, and from the art of rhetoric. I shall only remark, that amongst other rules, you ought to accustom yourself to an elegant, modest, and pleasing manner of expression, and such as has nothing offensive to those you converse with. Thus, instead

† The original says "*Lamp,*" which being less used with us, would appear less trivial.

of saying, "*Sir, you don't understand me,*" you ought rather to say, "*I believe I do not express myself so clearly as I ought to do.*" It is also better to say, "*let us consider the affair more accurately, whether we take it right or not,*" than, "*You mistake ; or, 'It is not so ;' or, 'You know nothing of the matter ;'*" for it is a polite and amiable practice to make some excuse for another, even in those instances where you are convinced he might justly be blamed ; nay, though your friend alone has been mistaken, yet you should represent the mistake as common to you both ; and when you have ascribed some part of it to yourself, then you may venture to admonish or to reprove him in some such expressions as these, "*We are under a great mistake here,*" or, "*we did not recollect how we settled this affair yesterday,*" though perhaps it was *he* alone, and not you, that was so forgetful.

That kind of expression also which rude people sometimes make use of, such as "*If what you say is true,*" is extremely unpo-

lite, for a man's veracity ought not so very lightly to be called in question.

Moreover, if any one should happen to have promised you any thing which he afterwards may not perform, it is not proper to tell him, "*he has forfeited his word,*" unless perhaps, you are under a necessity of doing so, in defence of your own character, or if the same person should have disappointed you on any occasion, you may say, "*you were probably so much engaged that you forgot to dispatch my affair ;*" or if he really forgot it, you should rather say, "*It was not in your power to do it,*" or "*perhaps it slipped your memory,*" than to say, "*you thought no more about it,*" or "*you never troubled your head to fulfill your promise :*" for expressions of this kind leave a sting behind them, and are tinctured (as it were) with the poison of provocation and affront, insomuch that they who frequently make use of this sort of pert reproofs are accounted morose fellows, and every one will shun their company, as he would avoid running amongst briars and nettles, for fear of being scratched or stung by them.

And because I have known some people addicted to a foolish and ungenteel habit, that is, who were so very eager and fond of prating, that they could never form any one just sentiment in their minds, much less express it in proper language, but in their great hurry would over-run every thought, like hounds, who from too great eagerness for the sport, never catch their prey : I will therefore without further ceremony, endeavour to explain this affair to you, though, perhaps it may be thought superfluous to give you any admonitions in a case so obvious to every one. My advice, then, is this, that you never begin any kind of discourse, before you have formed in your mind a clear idea of the subject you are to discourse upon ; for thus your speech will be like a legitimate and regular birth, and not an abortion. Now, if you will vouchsafe to pay a proper regard to this precept of mine, you will never be so unfortunate when you pay your compliments to any one, as to mistake his proper address, or be reduced to a necessity of craving his name, neither will

you be forced to say with a foolish laugh
"Pho, I mistake, I should have said so or so,"
 or be obliged to keep stammering on till
 you can find a proper expression, which is
 attended with insufferable pain to the com-
 pany.

You should likewise take care if possible,
 your voice be not rough or hoarse, nor by
 an hoarse laugh or any other means, imitate
 the rattling of a charriot-wheel, nor ought
 you to talk when you are gaping, (as I said
 before.)

You are sensible, indeed, that it is not in
 your power to command a ready elocution
 or an agreeable voice, but then he that stam-
 mers or is hoarse, is not obliged to prate and
 be more loquacious than all the rest of the
 company, but should rather make amends
 for the defects in his elocution, by his si-
 lence and attention, though by proper ap-
 plication those faults of nature may in some
 measure be corrected.

It is also unpolite to exalt your voice like
 a crier that is publishing some proclama-
 tion, as it is likewise to sink it so low, that

cannot be heard by any one who listens to you, yet if your words are not heard first time, and you are forced perhaps that account to repeat them, as you ought to speak lower the second time, so neither ought you to bawl out with too great violence, lest you should be thought to be in a passion on being obliged to repeat what you had said before.

In any continued speech or narration, our words ought to be so placed as the use of common conversation requires, I mean, that they should neither be perplexed and intricate, nor too ambitiously transposed, which many are apt to do, from a certain affectation of elegance, whose discourse is more like the forms of a notary, who is explaining some instrument to others in their vernacular tongue which he has written in latin, than to the speech of one man talking to another in the language of their own country. A style thus transposed and perplexed, may sometimes answer the end of a man that is making verses, but is always ungraceful in a familiar conversation.

Nor ought we only to abstain from the poetical manner of speaking in common conversation, but also of the pompous method of those that speak in public, for unless we observe this caution our discourse will be disagreeable and extremely disgusting though perhaps it is a matter of greater skill to make those solemn speeches, than to converse with a man in private, but then that kind of eloquence must be reserved for its proper place. A man ought not to dance, but walk a common pace along the street, for though all men can walk, whereas many people cannot dance, yet the latter ought to be reserved for a wedding or some joyful occasion, and not to be practised in the public walks. This way of conversing then, so full of ostentation ought by all means to be avoided.

Nor yet would I have you for this reason accustom yourself to a mean and abject manner of expressing yourself, such as the lowest dregs of people, potters, cobblers and laundresses use, but rather that you should imitate the conversation of a well-bred man.

and a person of fashion. How to accomplish which, I have already, in some measure pointed out to you : namely,

First, by never discoursing upon low, frivolous, dirty, or immodest subjects.

Secondly, by making choice of such words in your own language, as are clear, proper, well-sounding, and such as have usually a good meaning annexed to them, and do not suggest to the imagination the idea of any thing base, filthy, or indecent.

Thirdly, by ranging your words in an elegant order, so that they may not appear confused and jumbled together at random, nor yet by too labouring an exactness, forced into certain regular feet and measures.

Farther, by taking care to pronounce carefully and distinctly, what you have to say, and not join together things entirely different and dissimilar.

If, moreover, in your discourse, you are not too slow, like a man who at a plentiful table, does not know what to chuse first, nor yet too eager, like a man half starved, but

if you speak calmly and deliberately, as a moderate man ought to do.

Lastly, if you pronounce each letter and syllable with a proper sweetness, (yet not like some pedagogue, who is teaching children to read and spell,) neither stifling your words between your teeth, as if you were chewing them, or huddling them together as if you were swallowing them. By carefully attending to these precepts then, and a few more of this kind, others will hear you gladly and with pleasure, and you yourself will obtain with applause that degree of dignity which becomes a well-bred man, and a gentleman.

There are, moreover, many persons who never know when to leave off prating; and like a ship which once put in motion by the force of the winds, even when the sails are furled will not stop; so these loquacious people being carried on by a certain impulse, continue their career; and though they have nothing to talk of, they nevertheless proceed; and either inculcate over and over again what they have already said, or utter at random whatever comes uppermost.

There are also some people who labour under so great and insatiable an appetite for talking, that they will interrupt others when they are going to speak : and as we sometimes see, on a farmers dunghill in the country, young chickens scratching grains of corn out of each other's little bills, so these people catch up the discourse out of the mouth of another, who has begun speaking and immediately hold forth themselves; which is so provoking to some people, that they would rather interchange blows than words with them, and rather fight with them than converse with them : for, if you accurately observe the humours of mankind, there is nothing which sooner, or more certainly provokes a man, than the giving a sudden check to his desires and inclinations, even in the most trifling affair. As, if when you have opened your mouth to gape you should have it on a sudden stopped by one that sits next you : or if you should just have extended your arm to throw a stone, and a person coming behind you should immediately stop it, when you think nothing of

the matter. As therefore these, and many other methods of disappointing others of their intention, even in sport and by way of joke are very disagreeable, and consequently to be avoided ; so, with regard to talking, it is much better to promote and humour the inclination of others in this respect, than to check them in their career: for which reason, if you see a person eagerly bent upon relating any fact, it is unhand-some in you to interrupt the narration which he has begun, and tell him you have heard it before : or if, in the progress of his little tale, he should now and then intersperse a little bit of a lie, you should not be so unpolite as to give him any hint of it, either by any word or gesture, or even by nodding your head or by looking askew, as many people are apt to do, who pretend they cannot bear the atrocious baseness of a falsehood ; yet this is seldom the real cause, but rather the acrimony and virulence of their own bad temper and rustic disposition which renders them so sour and ungracious in their mutual intercourse with mankind

that every one must necessarily shun their acquaintance.

It is also a very disagreeable practice, to interrupt a person by any noise in the midst of his speech ; which, indeed must give the person interrupted much the same pleasure as it would give you, if when you were just reaching the goal in full speed, any one should suddenly draw you back.

Neither is it consistent with good manners, when another person is speaking that you should contrive, either by shewing something new, or by calling the attention of the company another way, to make him neglected and forsaken by his audience.

Neither does it become you to dismiss the company, who were not invited by you, but by some other person.

You ought also to be attentive, when any one is talking to you, that you may not be under a necessity of asking, every moment, "*What do you say ?*" "*How did you say ?*" under which fault indeed many people labour ; when yet this is not attended with less trouble to the speaker, than if in walking, he were every moment to kick his foot

against a stone. All these practices, and in general, whatever may check the speaker in his course, whether directly or obliquely, is carefully to be avoided.

And if any one be somewhat slow in speaking, you ought not to forestall him, or supply him with proper words, as if you alone were rich and he were poor in expressions; for many people are apt to take this ill, those especially who have an opinion of their own eloquence; and therefore, they think you do not pay them that deference which they imagine to be their due, and that you are desirous of suggesting hints to them in that art, in which they fancy themselves great proficient—like some merchants, who think it an affront for any one to offer to lend them money, as if they had none of their own, or were poor, or at least stood in need of other people's assistance. And you may take it for granted, that every one flatters himself he is able to talk well, though, through modesty he may deny it. Nor can I guess at the cause, (though it is certainly a fact) why he that knows the least should always

talk the most ; which habit, (I mean of too much loquacity) it is adviseable for every well-bred man to guard against : especially if he is conscious to himself of not being possessed of any great share of knowledge ; and that not only because it is difficult for one and the same man to talk much, and not be guilty of many errors, but also because he who is thus vérböse, seems to claim the same kind of superiority over those that hear him, as a master does over his scholars. It is unpolite therefore, for any one to assume to himself more than his share of excellence in this respect : to which fault not only many particular persons, but whole nations are very obnoxious, prattling and loquacious : and woe be to those ears which they have once laid hold upon, and forced to listen to their impertinence.

TACITURNITY.

Now, as an immoderate loquacity or love of talking gives disgust, so too great a taciturnity, or an affected silence is very disagreeable : for to observe an haughty silence,

where others take their turn in the conversation, seems to be nothing else than unwillingness to contribute your share to the common entertainment: and as to speak, is to open your mind as it were to those that hear you; he, on the contrary, who is entirely silent, seems to shun all acquaintance with the rest of the company. Wherefore, as those people, who at their entertainments on any joyful occasion, drink freely, and perhaps get drunk, love to get rid of people who will not drink, so no one desires to see these silent gentry in their chearful, friendly meetings: the most agreeable society, therefore is that where every one is at liberty to speak or keep silence in his turn.

LECTURE III.

Polycletus's Model.

THERE was formerly in Peloponesus (as appears from an ancient history) an excellent man and a statuary, who (on account of his *great fame*, as I imagine,) was called

Polyclctus ; that is, the *much celebrated* artist. This man, at a very advanced age, composed a small treatise, in which he comprised all the precepts of that art, in which he himself was so thoroughly skilled. Demonstrating in that work, how the several members of the human body were to be measured, each of them separately, or considered in relation to each other ; so that they might mutually correspond in proper symmetry and proportion. This volume of his he called the Canon or Rule ; intimating, that according to this model, as a kind of law, all statues that should hereafter be made by other sculptors, ought to be tried, and to conform, in like manner as in architecture, the beams, the stones and walls of an house are also examined by a fixed rule. But as it is much easier to say than to do, to give precepts than to execute them ; and besides as the greater part of mankind and especially the illiterate are always guided more by their external senses than by their minds and understandings ; and therefore more easily comprehend single objects and

examples, than universal propositions, syllogisms and refined reasoning; therefore the aforesaid excellent sculptor, having regard to the usual genius of artists, not sufficiently adapted to understand general precepts, and at the same time more illustriously to display his own excellence in that respect, looked out for a block of the best marble; of which, after long application he formed a statue, with that symmetry of the different members amongst themselves, and with that perfection in all its parts, which he had before called his book, so he now called this statue also, his Canon, Rule, or Model.

Now I would to God that of those two articles, each of which this noble artist obtained in so great perfection, one only had fallen to my lot; I mean that I could but comprise in this little treatise of mine, that just measure or model of the art which I undertake to deliver: for, as to the other article that I might be able to set before your eyes, in my own person, and in my behaviour, an idea or example which might perfectly correspond with the precepts now de-

livered; this I say, it will probably never be in my power hereafter to exhibit: since, in those things which tend to form the manners of men, it is not sufficient merely to have a knowledge of the affair and a certain rule to direct us; but it is further necessary to represent them to us by action and daily practice: a thing which cannot be accomplished in a moment as it were, or in a short space of time: but many, very many years, of which a very few (as you may perceive) are now left me, are requisite for this purpose. Nor yet, upon this account, ought you to give the less credit to these precepts of mine: for any man may easily point out that road to another, in travelling which he himself has lost his way; nay those who have gone wrong themselves, have perhaps more accurately observed, and retain in their memory those perplexing and dubious turnings and cross-roads, than any other man, who has always kept the right track and the king's highway.

But if in my childhood, when the mind is yet tender and flexible, those who had

the care of my education had known how properly to have bent, softened and polished my manners ; which perhaps, were naturally somewhat harsh, stubborn, and rough ; I should probably have come forth from their discipline such as at this time I endeavour to make you : who are no less dear to me than if you were my own son ; for though the force of nature is very great, yet that is nevertheless frequently subdued, or at least corrected, by custom and exercise.— But this discipline, by which the faults of nature are opposed, must commence as soon as possible ; and those vices must be checked before their strength and power has too great a prevalence ; which is what few people sufficiently attend to : so far from it, that when from the impulse of their appetites and passions, they have declined from the right path, and without the least attempt to resist them, follow wherever they lead ; yet they fancy they are obeying the dictates of nature ; as if forsooth, reason was not also *natural* to man : whereas right reason possesses the power as mistress and our so-

foreign, of changing our manners and corrupt habits, and of assisting nature herself whenever she makes a slip, or declines from the right path. But, for the most part, we refuse to listen to reason, and by that means become like those brutes to whom God has not granted the use of it; amongst whom, however, reason does a great deal, not indeed their own reason, (of which they are evidently destitute) but ours: as you may observe in horses which are generally, or rather always, naturally wild and unmanageable; and yet the groom renders them not only tame and gentle, but what is more, even learned as it were, and well bred—for there are many horses that would be naturally hard trotters, which he by training brings to be good pacers; nay, he will teach many horses in like manner, sometimes to stop, then to run on, to wheel about in a circle, and to curvet; and you yourself very well know, that horses will learn all these several arts. If horses then, dogs, hawks, and many other animals more fierce than these, submit to the reason of others,

and are obedient to them ; learn those things which they are naturally ignorant of ; and as far as their condition will admit, become in some mesur  knowing and endued with virtues, (not indeed naturally, but by mere habit) how much better (it is probable) should we be, if we gave an attentive ear to the dictates of reason, which is proper to our nature ! But our sensual appetites are fond of present pleasure, of whatever kind it is, and averse to all pain and uneasiness and impatient to get rid of it ; and therefore they fly from reason which is troublesome to them, because she does not always consult their pleasures, (which are frequently pernicious) but for their honour and virtue, which is often attended with some disagreeable and bitter relish, especially to those whose taste is vitiated by indulgence. For, as we live in this world a mere sensual life, we are like some poor sick creature, to whom every kind of food however sweet or delicate, appears too salt or too bitter ; and therefore he is continually chiding his nurse or his cook, who, in this case are evidently blameless, for the bitterness is not

in the food but in his own palate, and is to be ascribed to the foulness of the tongue, which is the instrument of taste. Thus, right reason which is in itself highly agreeable, appears distasteful to us; not from its own nature but from our vitiated palates; and therefore like too tender and too delicate people we refuse to *taste* it; and we often conceal our own baseness in words like these: "That nature will not admit either of a spur or of a bridle, to be quickened in her pace, or checked in her career, and therefore should be permitted freely to range, wherever instinct may carry her."

But really neither an ox or an ass, or even an hog, if he had the gift of speech, could make (I am convinced) a more absurd or ignominious declaration: for certainly we should be mere children when we were grown up to manhood, nay, even in our most decrepit old age, and should give ourselves up to the most vain and trifling follies, no less in our grey hairs than in our infancy; unless reason which increasing together with our years, and now arrived at maturity

transformed us as it were, from brutes into men, so as to exercise her full force and power over our sensual appetites. And if, at any time we transgress the bounds of virtue in our life and manners, that is not to be attributed so much to nature, as to our wickedness and degeneracy.

Which being so, it is not true that we are not furnished with reins, or a proper guide against the impetuosity of our nature : for we have two, one of which is experience, and the other right reason. But as I said just before, reason cannot make a good moral man of an immoral one, without exercise or practice, which time alone can produce.

Wherefore, we ought to begin early to listen to reason, not only that by this means, a man will have more time to become such as reason prescribes, and will so become a sort of domestic or familiar friend of virtue, but also because our tender age yet unstained by any vice will more easily admit of, and imbibe any colour we please. And accordingly those things to which any one has been accus-

formed from his tender years, generally please him more and more every day. And it was for a reason of this kind, they say, that one *Theodorus, a famous tragedian, chose always to appear the first upon the stage in representing any of his plays, though he knew that some other poor actor, and a man of no reputation, was intended to speak before him: for he imagined that the spectators being now familiarized to, and inclined to favor him whom they first heard, would not easily approve of any other, though really more excellent.

Now, since for the reason above-mentioned, I cannot effect it, that my behaviour should exactly correspond with my precepts; that which Polycletus did who was able actually to perform what he taught; it will be sufficient for me to have told you in some measure what ought to be done, though I cannot myself express it by my actions. But as we know from the appearance of darkness what light is, and from silence, we

• Aristot. Polit. lib. 7.

perceive what its opposite sound is; so you by observing these ungraceful, and as it were obscure manners of mine, may collect what grace and splendor there is in a contrary behaviour.

To return then, to our first proposed subject, which I now bring towards a conclusion. I say, that elegant and agreeable manners are such as effect with delight some one of our senses; or, at least, do not shock or offend either the senses, the instincts, or the imaginations of those with whom we live and converse: and thus far we have confined our discourse to things of that kind.

OF BEAUTY AND GRACE.

But we may observe further, (as connected with our subject) that men are naturally fond of beauty, grace, and proportion, and on the contrary, are evidently shocked at and have an aversion to whatever is ugly, monstrous, and deformed. And, indeed, this is a privilege peculiar to mankind, for other ani-

imals are not capable of understanding what beauty and proportion are. We ought, therefore, highly to esteem and value this privilege, which is not common to us with brute creatures, but appropriated to human kind. And this seems much more to be required of men distinguished by superior intelligence, as those who are better qualified to contemplate the charms of beauty. Now, though it may be difficult to explain with precision what beauty is, yet that you may be furnished with some mark or criterion of its general nature, you must observe, that whenever there is symmetry or proportion of the parts amongst each other, and of the part of the whole, there also is beauty.* And those things in which this symmetry is found, we may truly call beautiful, and therefore

* In this style philosophers, painters, and statuaries have talked from Plato's time to this day. And though Mr. Burke will not allow proportion to have any thing to do with beauty, and one is inclined to submit implicitly to so elegant and philosophical a writer, yet he ought, perhaps, to have allowed different species of beauty. He confines it to "that quality in bodies by which they cause love." I should rather think,

as I formerly learned from a gentleman of distinguished erudition and extensive knowledge, beauty depends in a great measure upon utility and simplicity, whereas deformity, on the contrary, comprehends things of a different and heterogenous nature, as in the face of a beautiful and elegant young lady, where we observe that every thing is so formed and disposed as to seem created, as it were, on purpose for that face alone, the contrary to which is observable in a deformed face ; for suppose a young lady to have large and sparkling eyes, a small nose inflated cheeks, and a distorted mouth, a prominent chin, and a tawny complexion, such a figure would appear not to have the face of any one single woman, but one compounded of the features of many different faces.

You will find also some women, who may have every part of their persons separately considered extremely beautiful, and yet, al-

“ by which they please.” The beauty of a column certainly consists in proportion, though the beauty of a lady may consist in the quality assigned by Burke.

together compared with each other, may be very disagreeable, and even deformed, for no other reason, but because those parts so beautiful, taken singly, belong not to that one woman, but are taken from several different women, though, perhaps, of excellent beauty, so that one feature seems borrowed from one woman, and another from another.

And perhaps that celebrated painter,* when he studied the naked charms of those Calabrian girls, did nothing more than study the parts of a beautiful body in many different subjects, one of which might seem to have borrowed one limb, and another another, from some one woman of perfect beauty, for if he could so manage it, as that every one might restore the part which she had borrowed, and he could again harmonize and reunite among themselves all those several parts thus restored, so as to form one complete person, such a woman, he imagined, must equal even Helen herself in beauty.

Nor would I have you think this is the

• Zeuxis, Cic. de. Invent lib 2.

case only in the face and members of a human body, for the same thing comes to pass in our conversation, and in the common actions of life. As if you should see some lady of quality, richly dressed, washing her kitchen furniture at the brook in the public street, though she herself were evidently in a different style, yet she would displease you in this respect, that she presented to the imagination the idea of an inconsistent character, for she herself would really be the same noble and elegant lady, but the work she was engaged in would be more proper for some dirty drab of Plebeian rank, not that the sight would be any ways offensive to any natural instinct or desire, but its being contrary to the custom of the world, and an action inconsistent with the quality of the person, would of itself, disgust you.

It is, therefore, very proper to guard against these unsuitable and uncouth practices with equal or even greater care than against those which I have already mentioned since it is much less difficult to know where we offend in those actions which are the objects of our senses, than in those which

are judged of by the intellectual faculty. Yet it may often happen that the same thing which offends the senses, may also shock the understanding, though not for the same reason. The instance which I mentioned to you above, when I observed that every one ought to dress in the same fashion that others do at present, that he may not seem willing to condemn or to reform the rest of the world, which singularity is not only opposite to the natural desire of many people who are ambitious of praise, but also displeasing to the judgment of intelligent persons, for the dress of an age, a thousand years prior to that we live in, cannot be suitable to people of the present age.

Those people also are offensive and disagreeable to others, who dress like grooms or coachmen, in so awkward a manner, that their waistcoat and breeches seem to be at variance, and to have no connection with each other, so very ill are they fitted to their persons.

There are many other things above-mentioned, which might properly enough be

here repeated, in which that *measure* and *proportion* we are now treating of, is not observed, and in which neither time or place, persons or things are properly adjusted or suited to each other, for, from those circumstances also, the minds of men receive great pleasure and satisfaction. But I chose rather to join them together there, and range them under the banner of the senses and appetites, than assign them also to the intellect, that they might be more generally distinguished by all ranks of people, for every one is capable of perceiving what is agreeable to his senses or appetites, but it is not every one that is capable of understanding universal or abstracted ideas, and this in particular, which we call sometimes beauty, sometimes proportion, and sometimes grace.

Wherefore, we must not think it sufficient that we do any thing merely well ; but we ought to make it our study to do every thing gracefully* also. Now, grace is

* “ The wiser sort should keep before ’em
 “ A *grace*, a manner, a decorum.” PRIOR.

Nothing more than a certain lustre, which shines forth from an harmony of the parts of things, properly connected and elegantly disposed in regard to the whole: without which symmetry, indeed what is really good may not be beautiful; and without which, even beauty itself is not graceful or even pleasing. And as a dish, however good and wholesome, is not likely to please our guests, if it has either no flavour at all, or a bad one: thus the behaviour of men, though it really offend no one, may nevertheless, be insipid, and even be distasteful, unless a man can learn that sweetness of manners; which, I apprehend, is properly called elegance and grace.

Wherefore, every kind of vice ought indeed, on its own account, and without any other cause, to be esteemed extremely odious; for vice is a thing so very shocking and unbecoming a gentleman, that every well regulated and virtuous mind must feel pain and disgust at the ignominious appearance of it. He therefore, that is desirous of appearing amiable in his conversation

With mankind, ought above all things, to shun every kind of vice, those especially which are the most shameful and base, such as luxury, avarice, cruelty, and the like : of which some are evidently vile and abject, such as gluttony and drunkenness ; some filthy and obscene, such as lewdness ; some shockingly wicked, as murder, and so of the rest. Every one of which is, in its own nature, some more, some less peculiarly odious and detestable to others. Now all these vices in general, as things scandalous and unlawful, render a man thoroughly disagreeable in common life, as I have shewn above.

But, as it is not my present intention to instruct you in the nature of flagitious crimes, but only of the errors and foibles of mankind, I need not be solicitous to discourse on the nature of virtue and vice ; but only of that polite and unpolite behaviour which we make use of in our mutual intercourse with each other. Now, amongst those unpolite habits, that of Count Richard, above-mentioned, was not the least

considerable ; which as having something of deformity in it, and being dissonant to his other agreeable and elegant manners, that excellent prelate, like a skilful musician in regard to a discordant symphony, immediately remarked.

It is highly becoming a well bred man, then to have a constant regard to this elegance and harmony of manners, which I have mentioned, whether in walking, in standing, or in sitting ; in his actions, in his dress, and the ornaments of his person ; in his discourse, and in his silence ; in his hours of leisure, and in his business.

For neither ought a man to deck and adorn himself like a lady ; that his person and his decorations may not betray any inconsistency, which those people are guilty of, who have their hair crisped up with hot irons and their faces, necks and hands so immoderately powdered, painted and polished up, to a degree that would be indecent in a young lady of character, and would better become some mercenary prostitute, eager

to set off her charms and to dispose of them to the best advantage.

You ought to make it your care, likewise, neither to smell too sweet, nor the contrary; for a gentleman ought neither to be offensive like a he-goat, nor perfumed like a civet-cat. Not that I think it at all unbecoming a young gentleman occasionally to make use of some simple essences or odoriferous waters.

Let your dress (for the reasons above-mentioned) be conformable to the customs of the age you live in, and suitable to your condition: for it is not in our power to alter the general fashions at our pleasure, which as they are produced, so they are swallowed up by time. In the mean while, every one may make shift to accommodate the general fashion to his own particular convenience, as the case may require. Thus, (for instance) if you happen to have longer legs than the rest of mankind, and short coats are in vogue, you may take care that your coat be not the very shortest; but rather somewhat less short than the extremity

of the fashion requires : or, if any one has either too slender, or too fleshy, or even distorted legs, let not such a one distinguish himself by stockings of a scarlet, or any other conspicuous colour, that he may not attract the notice of others to his defects.

No part of your dress ought to be either too splendid, or enormously fringed or laced, lest perhaps, you should be said to have stolen Cupids mantle, or the buskins of Ganymede.

But whatever your cloaths are, take care that they be well made ; that they fit with a grace, and be fitted to your person, that you may not appear to have borrowed them of a friend, or hired them for the day : but above all things, they should be suited to your rank and profession ; that a scholar be not dressed like a soldier, or an officer like a buffoon or a dancing master.

Castrucio, the celebrated general of the Luchese and Pistoians, count Palatine, and a Roman senator, being received at Rome, together with *Lewis of Bavaria, with

* Choren Caesar, 1314.

great ceremony and respect, in order to display, to the best advantage his splendor and magnificence, he appeared in a suit of velvet of a most glaring purple, on the fore-part of which was embroidered, in letters of gold, this motto, "*He is as it pleases God;*" and on the back, this motto, in letters of the same materials, "*And as it pleases God he will be.*" Which kind of coat, (as you, Sir, I am persuaded, must judge) would better have become the trumpeter of Castrucio, than Castrucio himself. * And however kings may fancy themselves exempted from all laws, I can by no means venture to commend, in this respect, Manfredi, king of

* He was a foundling; but by his courage and conduct, raised himself to the sovereignty of all Tuscany. He died about 1328.—He was a man of wit as well as valour. Seeing a young man blush on coming out of a house of ill-fame; "Friend," says he, "you need not be ashamed at coming out of such an house, but of going in."—A friend intimating to him, that his dancing at a ball would diminish from the reverence due to his character, he said, "He that is reckoned wise all the day, will never be reckoned a fool at night."

Naples, who always appeared in a green robe.

We ought, therefore, to use our constant endeavours, that our dress may not only be fitted to our persons, but suited also to the condition of the wearer, and to the country where we usually reside : for as in different countries there are different weights and measures, and yet sales, purchases, and traffic are every where carried on ; so in different countries there are different fashions ; which in every place, any one may make use of, and prudently accommodate himself to them. The plumes of feathers which wave on the heads of the Neapolitan and Spanish nobility, their ceremonies, solemn compliments, and embroidered cloaths, would suit but ill with the habit of men in trading cities, or in the schools ; much less could their swords and their armour be admitted amongst them. In like manner, what would be proper enough in this respect, at Verona, would be very unbecoming and improper at Venice ; for

these embroidered plume-dressed*, warlike gentry, would by no means suit with the venerable, pacific, and decent city of the Venetians. So far from it, that they would appear like nettles or bur-docks in an elegant garden, planted with the choicest herbs and flowers. For which reason, also, they are never very acceptable company in any assembly of persons of true nobility ; as they appear almost of a different form from the rest of mankind,

GAIT OR MOTION,

A gentleman ought not to run, or walk in too great a hurry along the streets ; for it is beneath the dignity of a person of any rank, and more becoming a running-footman or a post-boy : besides that, in running, a man appears fatigued, perspires freely, and puffs and blows ; all which are unbecoming a man of any consequence.

* The author seems to speak with particular spleen against these embroidered, feathered fops.

4. Nor yet ought our pace to be so very slow and tortoise like, nor so stately and affected like that of some lady of quality, or a bride.

To stagger, likewise, or totter about as we walk, and to stretch ourselves out, as it were, with monstrous strides, is foolish and ridiculous.

Neither ought our hands to hang dangling down, nor yet our arms to be projected or tossed backwards and forwards, like a plowman that is sowing his corn.

Neither should you stare a man in the face whom you meet, with your eyes fixed upon him, as if you saw something to wonder at in his appearance.

There are some people, likewise, who walk like a timorous or blind horse, lifting up their legs so high, as if they were drawing them out of a bushel, and some who stamp their feet with great violence against the ground, and with a noise hardly exceeded by the rumbling of a waggon. One man throws his feet out obliquely, as if he were kicking at you, this man knocks one knee

against the other, or perhaps stoops down at every step to pull up his stockings. There are some who by an indecent motion of their rumps, have an unequal kind of gait, like the waddling of a duck ;* all which things, though not of much consequence, yet being somewhat awkward and ungenteel, usually displease.

Forsuppose you had a horse which had some defect in his mouth, so that his tongue hung oddly, out though that circumstance might detract nothing, perhaps from his real goodness, yet he would otherwise have been more valuable, and you would sell him at a much less price on that account, not because he was less spirited or courageous, but less elegant and less handsome for that defect. If, therefore, in brute animals, nay, even in things void of life or sensation, grace and elegance are so much prized (as we often

* Itally having been so long harrassed by civil wars, did not, probably, abound in dancing-masters at this time, who would have regulated these matters, as well as his grace of Benevento.

two houses equally well built and well finished, one of which shall yet be more saleable, and at a greater price, if it has a symmetry and proportion which the other wants) how much more ought this grace and elegance to be studied and esteemed amongst mankind !

BEHAVIOUR AT TABLE.

It is very rude when at table, to scratch any part of your body,

You ought to take care, also, if possible, not to spit during that time, or if you are under a necessity of doing it, it ought to be done in some decent manner. I have sometimes heard, that there were whole nations* formerly so temperate, and of so dry a habit of body, from frequent exercise, that they never spit or blew their noses on any occasion. Why cannot we, therefore, contain our spittle for so short a space of time, at least, as is spent at our meals ?

* Xenoph. Cyropæd.

We should likewise be careful not to cram in our food so greedily, and with so voracious an appetite, as to cause us to hiccup or to be guilty of any thing else, that may offend the eyes or the ears of the company; which they do, who eat in such an hurry, as by their puffing and blowing, to be very troublesome to those who sit near them.

It is also very indecent to rub your teeth with the table cloth or napkin, and to endeavour to pick them with your finger is more so.

In the presence also of others to wash your mouth, and to squirt out the wine with which you have performed that operation, is very unpolite.

When the table is cleared, to carry about your tooth-pick in your mouth, like a bird going to build his nest, or to stick it behind your ear, as a barber does his comb, is no very genteel custom.

They also are undoubtedly mistaken in their notions of politeness, who carry their tooth-pick cases hanging* down from their

* We see in the pictures of Chaucer, (who

ecks: for, besides that it is an odd sight for a gentleman to produce any thing of that kind from his bosom like some strolling pedlar, this inconvenience must also follow from such a practice, that he who acts thus, discovers that he is but too well furnished with every instrument of luxury, and too anxious about every thing that relates to the belly: and I can see no reason why the same persons might not as well display a silver spoon hanging about their necks.

To lean with your elbows upon the table, or to fill both your cheeks so full, that your jaws seem swelled, is by no means agreeable.

Neither ought you by any token or gesture, to discover that you take too great pleasure in any kind of food or wine; which is a custom more proper for inn-keepers and parasites.

To invite those who sit at table with you by expressions of this kind: "*What! have you proclaimed a fast to-day?*" or,

had been much in Italy) a pen-knife, (if I mistake not) hanging in this manner.

"Perhaps here is nothing at table you can make a dinner of:" or, *"Pray, sir, taste this or this dish."* Thus to invite people, I say, is by no means a laudable custom, though now become familiar to almost everyone and practised in every family: for though these officious people shew that the person whom they thus invite is really the object of their care; yet they give occasion by this means to the person invited, to be less free in his behaviour, and make him blush at the thought of being the subject of observation.

For any one to take upon him to help another to any thing that is set upon the table, I do not think it very polite; unless, perhaps the person who does this is of much superior dignity, so that he who receives it is honoured by the offer: for if this be done amongst equals, he that offers any thing to another, appears in some measure, to affect a superiority over him: sometimes too, what is offered may not be agreeable to the palate of another. Besides, a man by this means, seems to intimate that the entertain-

It is not very liberally furnished out ; or at least, that the dishes are placed in a precarious order, when one abounds and other wants. And it is possible that a person who gives the entertainment may be very well pleased with such a freedom. Nevertheless in this respect, we ought rather to do what is usually done, than what we may think would be better : for, it is more adviseable, in cases of this nature, to err with the multitude, than to be singular even in acting rightly. But whatever may be proper or improper in this respect, you should never refuse any thing that is offered you ; for you will be thought either to despise or to reprove him that offers it.

To drink to any one, and teaze him to pledge you in larger glasses against his inclination, is in itself an execrable custom ; which, however, has so far prevailed as to appear impossible, almost ever to be abolished. But you my lord, as being a young gentleman of a liberal education, will, I am persuaded gladly abstain from this vile

practice ; though, if you should be urged by others and cannot entirely resist the importunity you may thank them, and say that you would willingly yield them the victory ; or without taking a larger draught you may lightly taste what is presented to you.

And indeed this custom of drinking for health is sufficiently ancient, and was formerly much practised in Greece itself: for *Socrates is highly applauded by some writers, that after spending the whole night drinking largely with Aristophanes, as soon as it was light in the morning, he would delineate and demonstrate any the most subtle geometrical problem without the least hesitation, an evident proof indeed, that the wine had not yet done him any injury ; but this is rather to be ascribed to the strength of his brain and to a good constitution, than to the temperance of a philosopher. Yet from this instance and other frivolous arguments, some people have endeavoured to

* Plato Symp.

we the expediency of drinking freely sometimes, though I can by no means assent to their opinion; notwithstanding that a pompous parade of words, some learn- men have so managed it, that an unjust use has often gained the victory, and reason submitted to sophistry and chicanery. But return to our subject.

No one, (as I hinted before) ought to shift any part of his dress; particularly to put on a stocking or the like, before genteel company, for these things are evidently indecent: and no man of any modesty would discover any part of his person before others which either nature or custom has usually concealed.

Nor ought we to comb our hair or wash our hands before company, for these things are more properly done in our dressing room than in public; except the usual washing of our hands before dinner or supper; for, on those occasions though you should think it really unnecessary, you ought to wash in sight of the company, that he who dips in

the same dish with you, may be certain that your hands are clean.*

Nor ought you to come into the presence of others in your night-cap ; nor yet to tuck up your points† in their sight.

There are others who have an habit of distending their jaws every moment, twisting their eyes, inflating their cheeks, puffing, blowing, and many other inelegant ways of disfiguring their faces ; from which if they at all studied what was becoming they would entirely abstain. For *Pallas* herself, as the poets feign, used sometimes to amuse herself with playing upon the pipe, in which she had arrived at no common degree of excellence : but as she was one day very intent upon her amusement she strolled to a fountain, where surveying herself in the liquid mirror, and observing the strange and monstrous appearance of her countenance, she blushed, and

* This seems odd only from the difference of our manners.

† Litterally, to tie up your breeches to your waistcoat.

immediately threw away her pipe :* nor indeed without very good reason, for these kind of wind instruments are not fit for a lady nor indeed for a gentleman ; but for the lower sort of people, who through necessity are obliged to practise it as a profession.

What is here said of this inelegant distortion of the face, is applicable to every other part of the human body. It is ungenteel to be continually thrusting out your tongue, or twisting up your eyes, as many do ; to smack your fingers or rub your hands : “ to elaborate a sigh,” with a peculiarly doleful sound (like people in a fever) which many people are guilty of ; or to affect a sudden shivering over your whole body, or to bawl out when you are gaping, like a country fellow that has been sleeping in a hay loft.

He also who, either in token of admiration or by way of sneer, makes a particular kind of noise with his mouth, exhibits an idea of deformity as you yourself observe, and these things which are thus expressed

* Ovid. Fast. l. 6, &c.

by signs, differ but little from the things themselves.*

We ought also to abstain from a foolish, rustic, and insipid horse laugh: neither should we laugh, merely because we have contracted a silly habit of laughing, perhaps rather than from any necessity there is for it; nor ought you ever to laugh at any joke or smart saying of your own, for you will be thought to applaud your own wit. It belongs to the company and not to him who says a good thing, to express their approbation by a laugh.

I shall add to these remarks on beauty and grace, that we should observe what kind of gestures or motions of the body we make use of, especially when we are talking to any one, for it frequently happens that a man is so intent upon the subject of the conversation, as to pay little regard to what we are now treating of. Hence one man seems to totter with his head as if he were drunk, another looks at the person he is talk-

* It is not easy to guess what the author here alludes to.

up to with his eyes askew; one eye
 now cocked up to his forehead, the other
 sink down to his chin. This man distorts
 his mouth into various forms, another sput-
 ters the face of the person he is conversing
 with. You will find some people also, who
 flourish and toss their hands about while
 they are talking to you, as if they were dri-
 ving away the flies from you, all which ac-
 tions have in them a deformity and want of
 grace. Pindar, an excellent Greek poet,
 observes, that whatever is pleasing, amiable,
 and elegant, is formed by the hands of *Ve-
 nus and the Graces.

It would be endless to enumerate the af-
 fections, of one man that comes out of his
 counting-house with his pen sticking behind
 his ear, or of another, who after dinner,
 will carry his napkin round the room in his
 teeth, or lay up his legs on the table, or spit
 upon his fingers from a principle of neat-
 ness, and other trifling follies innumerable,
 which as they are infinite I will not attempt
 to collect and record them, when probably

• Ult. Olymp. Od.

many persons will be of opinion, that I have already been too tedious in the particulars which I have mentioned.*

CONCLUSION.

Yet, sir, I would not have you imagine, that because each of the particulars hitherto mentioned is marked but with a slight degree of error, therefore there can be no great harm in neglecting the whole; for here, (as I observed in the beginning of this discourse) from a number of these slight errors, one considerable degree of guilt may be incurred. And the more trifling they are, with so much the greater caution and attention ought we to guard against them, because it is not so easy to discern when we are guilty of them; and if they

* N. B. As the author is said to have been forty years in finishing this treatise, it is probable that some of the last remarks were added occasionally; the translator, therefore, thought it best to transpose them, and insert them before the conclusion.

neglected they grow insensibly into a habit. Now as trifling expences, if they are frequent, secretly consume even a considerable fortune, so these slight offences if frequently repeated, debase even the most excellent characters: let not the force, therefore, of what has been said, be set at nought and eluded by a contemptuous laugh.

THE END.



THE
HONOURS OF THE TABLE,
OR, RULES FOR
BEHAVIOUR DURING MEALS;
WITH THE
WHOLE ART OF CARVING,

Illustrated with a variety of Cuts.

TOGETHER WITH,
DIRECTIONS FOR GOING TO MARKET.

BALTIMORE:

PRINTED FOR GEORGE HILL.

.....
B. Edes, Printer.
.....

1811.



THE HONOURS OF THE TABLE.

~~CHAPTER~~

Rules for behaviour at Table.

OF all the graceful accomplishments, and of every branch of polite education, it has been long admitted, that a gentleman and lady never shew themselves to more advantage, than in acquitting themselves well in the honours of the table; that is to say, in serving their guests and treating their friends, agreeable to their rank and situation in life.

Next to giving them a good dinner, is treating them with hospitality and attention, and this attention is what young people have to learn. Experience will teach them, in time, but till they learn, they will always appear ungraceful and awkward.

In all public companies precedence is attended to, and particularly at table. Women

have here always taken place of men, and both men and women have sat above each other, according to the rank they bear in life. Where a company is equal in point of rank, married ladies take place of single ones, and older ones of younger ones.

When dinner is announced, the mistress of the house requests the lady first in rank, in company; to shew the way to the rest, and walk first into the room where the table is served; she then asks the second in precedence to follow, and after all the ladies are passed, she brings up the rear herself. The master of the house does the same with the gentlemen. Among persons of real distinction, this marshalling of the company is unnecessary, every woman and every man present knows his rank and precedence, and takes his lead, without any direction from the mistress or the master.

When they enter the dining-room, each takes his place in the same order: the mistress of the table sits at the upper-end, those of superior rank next her, right and left those next in rank following, then the gen-

Gentleman, and the master at the lower-end; and nothing is considered as a greater mark of ill-breeding, than for a person to interrupt this order, or seat himself higher than he ought. Custom, however, has lately introduced a new mode of seating. A gentleman and a lady sitting alternately round the table, and this, for the better convenience of a lady's being attended to, and served by the gentleman next her. But notwithstanding this promiscuous seating, the ladies, whether above or below, are to be served in order, according to their rank or age, after them the gentlemen, in the same manner.

The mistress of the house always sits at the upper-end of her table, provided any ladies are present, and her husband at the lower-end; but, if the company consist of gentlemen only, the mistress seldom appears, in which case, the master takes the upper-seat. *Note.* At whatever part of the table the mistress of the house sits, that will ever be considered as the first place.

As eating a great deal is deemed indelicate in a lady : (for her character should be rather divine than sensual,) it will be ill manners to help her to a large slice of meat at once, or fill her plate too full. When you have served her with meat, she should be asked what kind of vegetables she likes, and the gentleman sitting next the dish that holds those vegetables, should be requested to help her.

Where there are several dishes at table, the mistress of the house carves that which is before her, and desires her husband, or the person at the bottom of the table, to carve the joint or bird before *him*. Soup is generally the first thing served, and should be stirred from the bottom ; fish, if there is any, the next.

But in serving their guests, the master or mistress should distribute their favours equally and as impartially as they can. I have sometimes seen a large dish of fish extend no farther than to the fifth person, when there have been ten persons, and a haunch of venison lose all its fat before half the table tasted it.

If you have a bird at table, a delicacy, which you cannot apportion out to all as you wish, cut it up and hand it round by a servant; in this case out of modesty, persons will take but a small part, and perhaps a part which you could not send to them without disrespect. Some in such a case, ask their guests, whether they will please to have any, and what part, and this on the same principle.

The master or mistress of the table should continue eating, whilst any of the company are so employed, and to enable themselves to do this, they should help themselves accordingly.

Where there are not two courses, but one course and a remove, that is a dish to be brought up, when one is taken away; the mistress or person who presides, should acquaint her company with what is to come; or if the whole is put on the table at once, should tell her friends, that "they see their dinner;" but, they should be told, what wine or other liquors is on the side-board. Sometimes a cold joint of meat, or a sallad,

is placed on the side-board. In this case it should be announced to the company.

If any of the company seem backward in asking for wine, it is the part of the master to ask or invite them to drink, or he will be thought to grudge his liquor; and it is the part of the mistress or master to ask those friends who seem to have dined, whether they would please to have more. As it is unseemly in ladies to call for wine, the gentlemen present should ask them in turn, whether it is agreeable to drink a glass of wine. ("Mrs. ———, will you do me the honour to drink a glass of wine with me?") and what kind of the wine present they prefer, and call for two glasses of such wine, accordingly. Each then waits till the other is served, when they bow to each other and drink.

Habit having made a pint of wine after dinner almost necessary to a man who eats freely, which is not the case with women, and as their sitting and drinking with the men, would be unseemly; it is customary, after the cloth and desert are removed and

Two or three glasses of wine are gone round, for the ladies to retire and leave the men to themselves, and for this, 'tis the part of the mistress of the house to make the motion for retiring, by privately consulting the ladies present, whether they please to withdraw. The ladies thus rising, the men should rise of course, and the gentlemen next the door should open it, to let them pass.

As it is ungenteel to urge men to drink more than they like, to sing forth the praises of a bumper, or complain of the light in their glasses, so is it equally so, to eye your friend, whilst he is filling his glass, or suffer the bottle to stop when it comes to you.

RULES FOR WAITING AT TABLE.

A good servant will be industrious, and attend to the following rules in waiting ; but where he is remiss, it is the duty of the master or mistress to remind him.

1. If there is a soup for dinner, according to the number of the company to lay

each person a flat plate, and a soup plate over it, a napkin, knife, fork, and spoon, and to place the chairs. If there is no soup, the soup-plate may be omitted.

2. To stand with his back to the side-board, looking on the table. This is the office of the principle servant. If there are more, then to stand round the table, or, if each person's servant is present, that servant should stand behind his mistress or master's chair.

3. To keep the dishes in order upon the table, as they were at first put on.

4. If any of the garnish of the dishes falls on the cloth, to remove it from the table in a plate with a spoon, thus keeping the table free from litter.

5. To change each person's plate, knife, fork, and spoon, as soon as they are done with them. This will be known, by the person's putting the handles of his knife and fork into his plate.

6. To look round and see if any want bread, and help them to it, before it is called for.

7. To hand the decoraments of the table oil, vinegar, or mustard, to those who want, anticipating even their wishes. Every one knows with what mustard is eaten, with what vinegar, and so on, and a diligent attentive servant, will always hand it, before it is asked for.

8. To give the plates, &c. perfectly clean and free from dust, and never give a second glass of wine, in a glass that has been once used. If there is not a sufficient change of glasses, he should have a vessel of water under the side-board, to dip them in, and should wipe them bright.

9. It is genteel to have thin gill-glasses, and the servant should fill them only half full, this prevents spilling, and the foot of the glass should be perfectly dry, before it is given.

10. To give nothing but on a waiter, and always to hand it with the left hand, and on the left side of the person he serves. When serving wine, to put his thumb on the foot of the glass, this will prevent its overthrow.

11. Never to reach across a table, or to serve one person to put his hand or arm before another.

12. To tread lightly across the room, and never to speak, but in reply to a question asked, and then in a modest under voice.

13. When the dishes are to be removed to remove them with care, so as not to spill the sauce or gravy over any of the company ; to clean the table-cloth from crumbs, if a second course is to be served up ; if not, to take away the knives, forks, and spoons, in a knife-tray, clear away the plates, take up the pieces of bread with a fork, roll up the cloth to prevent the crumbs falling on the floor, rub the table clean and bright, and put on the wine, &c. from the side-board, with a decanter of water and plenty of clean glasses.

14. Where water glasses are used after dinner, to wash the fingers ; to put on those glasses half full of clean water, when the table is cleared, but before the cloth is removed.

These things are the province of the servants, but as few servants are thorough good waiters, and as the master of the house is responsible for his attendants, it is incumbent on him to see that his company properly served and attended. For a table ill-served and attended, is always a reflection on the good conduct of the mistress or master.

Having now pointed out the duty of the person entertaining, I will say a few words to those entertained. In my *principles of politeness*, a book which has gone through a great number of editions, and of course, is very well known, I had occasion to touch upon behaviour at table ; but as those few rules may not occur at this instant to every one, I trust I shall be pardoned in repeating them.

“ Eating quick or very slow at meals, is characteristic of the vulgar ; the first infers poverty, that you have not had a good meal for some time ; the last, if abroad, that you dislike your entertainment ; if at home, that you are rude enough to set before your

friends, what you cannot eat yourself. So again, eating your soup with your nose to the plate is vulgar, it has the appearance of being used to hard work, and having of course an unsteady hand. If it be necessary then to avoid this, it is much more so that of smelling to the meat whilst on your fork, before you put it to your mouth. I have seen an ill-bred fellow do this, and have been so angry, that I could have kicked him from the table. If you dislike what you have, leave it; but on no account, by smelling to, or examining it, charge your friend with putting unwholesome provisions before you.

“To be well received, you must always be circumspect at table, where it is exceedingly rude, to scratch any part of your body, to spit, or blow your nose, (if you can't avoid it, turn your head,) to eat greedily, to lean your elbows on the table, to sit too far from it, to pick your teeth before the dishes are removed, or to leave the table before grace is said.

"Drinking of healths is now growing out of fashion, and is very unpolite in good company. Custom once had made it universal, but the improved manners of the age, now render it vulgar. What can be more rude or ridiculous, than to interrupt persons at their meals, with unnecessary compliments? Abstain then from this silly custom, where you find it out of use, and use it only at those tables, where it continues general.

"When you see but little of a thing at table, or a viand that is scarce and dear, do not seem covetous of it, for every one will expect a taste of it, as well as yourself; and when a bird is cut up, and served round to the company to take that part they like, it will shew a becoming modesty to take the worst part.

"When invited to dinner, be always there in time; there cannot be a greater rudeness, if you are a person of any weight with your friend, than to oblige him to delay his dinner for your coming, (besides the chance of spoiling it) or more unpolite to

the rest of the company, to make them wait for you. Be always there a quarter of an hour before the appointed time, and remember that punctuality in this matter, is a test of good breeding.

“ If a superior, the master of the table offers you a thing of which there is but one, to pass it to the person next you, would be indirectly charging him that offered it to you, with a want of good manners and proper respect to his company ; or, if you are the only stranger present, it would be rudeness to make a feint of refusing it, with the customary apology, *I cannot think of taking it from you, sir, or I am sorry to deprive you of it*, it being supposed he is conscious of his own rank, and if he chose not to give it, would not have offered it ; your apology therefore, in this case, is a rudeness by putting him on an equality with yourself ; in like manner, it would be a rudeness, to draw back, when requested by a superior to pass the door first, or step into a carriage before him.

“ If a man of rank is of the party, it is a mark of respect, for the master to meet him at the coach-door and usher him in.

“ In a word, when invited to dine or sup at the house of any well-bred man, observe how he doth the honours of his table ; mark his manner of treating his company, attend to the compliments of congratulation or condolence that he pays, and take notice of his address, to his superiors, his equals and his inferiors ; nay his very looks and tone of his voice are worth your attention, for we cannot please without a union of them all.

“ Should you invite any one to dine or sup with you, recollect whether ever you had observed him to prefer one thing to another, and endeavour to procure that thing ; when at table, say, *I think you seemed to give this dish a preference, I therefore ordered it. This is the wine I observed you best like, I have therefore been at some pains to procure it.* Trifling as these things may appear, they prove an attention to the person they are said to : and an attention in trifles is the

test of respect ; the compliment will not be lost.

“ If the necessities of nature oblige you at any time, (particularly at dinner,) to withdraw from the company you are in, endeavour to steal away unperceived, or make some excuse for retiring, that may keep your motives for withdrawing a secret ; and on your return, be careful not to announce that return, or suffer any adjusting of your dress, or replacing of your watch, to say from whence you came. To act otherwise is indelicate and rude.”

THE ART OF CARVING.

THE author of this work, from a conviction that the knowledge it communicates, is one of the accomplishments of a gentleman, and that the *art of carving* is little known, but to those who have long been accustomed to it, persuades himself he cannot make the rising generation a more useful or acceptable present, than to lay before them a book, that will teach them to acquit themselves well, in the discharge of this part of the honours of the table. (See the motto in the title page.) We are always in pain for a man, who instead of cutting up a fowl genteely, is hacking for half an hour across a bone, greasing himself, and bespattering the company with the sauce ; but where the master or mistress of a table, dissects a bird with ease and grace, or serves her guests with such parts as are best flavoured, and most esteemed, they are not only well thought of, but admired. The principal things that are brought then to table are here delineated, and the customary method

of carving them pointed out, in a manner that with little attention, will be readily understood, and the knowledge of carving with a little practice, easily acquired.

Young folks unaccustomed to serving at table, will with the help of these cuts, and the instructions accompanying them, soon be able to carve well; if at the same time they will, as occasion offers, take notice, how a good carver proceeds, when a joint of fowl is before him.

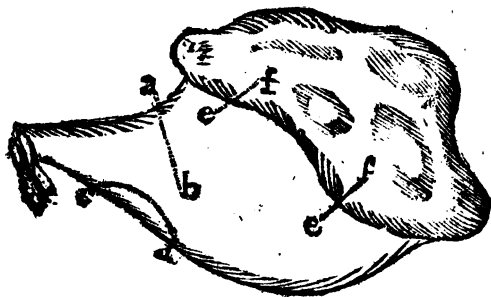
I have also taken the liberty of pointing out in the course of these instructions what parts of viands served up are most esteemed, that persons carving may be enabled to shew a proper attention to their best guests and friends, and may help them to their liking.

There are some graceful methods of carving, that should also be attended to, such as not to rise from our seat, if we can help it, but to have a seat high enough to give us a command of the table; not to help any one too much at a time, nor to give the nice parts all to one person; but to distri-

cut them, if possible among the whole, or the best to those of superior rank, in preference to those of inferior, and not to cut the slices too thick or too thin, and to help them to gravy, removing the cold fat that swims on it, in cold weather; but it is generally best to ask our friends what part they like best.

We will then begin with those joints, &c, that are simple and easy to be carved, and afterwards proceed to such as are more complicated and difficult.

Leg of Mutton.



This cut represents a leg or *jigot* of boiled mutton, it should be served up in the dish as it lies, lying upon its back; but

when roasted, the under side as here represented by the letter *d*, should lie uppermost in the dish, as in a ham, (which see) and in this case, as it will be necessary occasionally to turn it so, as to get readily at the under side, and cut it in the direction of *a, b*, the shank, which is here broken and bent for the conveniency of putting into a less pot or vessel to boil it, is not broken or bent in a roasted joint, of course, should be wound round (after it is taken off the spit,) with half a sheet of writing paper, and so sent up to table, that a person carving it may take hold of it, without greasing his hands. Accordingly when he wishes to cut it on the under-side, it being too heavy a joint to be easily turned with a fork, the carver is to take hold of the shank with his left hand, and he will thus be able to turn it readily, so as to cut it where he pleases with his right.

A leg of weather mutton, which is by far the best flavoured, may be readily known when bought, by the kernel, or little round lump of fat, just above the letters *a, c*.

When a leg of mutton is first cut, the person carving, should turn the joint towards him, as it here lies, the shank to the left hand ; then holding it steady with his fork, he should cut in deep on the fleshy part, in the hollow of the thigh, quite to the bone, in the direction *a, b*. Thus will he cut right through the kernel of fat, called the *Pope's eye*, which many are fond of. The most juicy parts of the leg, are in the thick part of it, from the line *a, b*, upwards, towards *c*, but many prefer the dryer part, which is about the shank or knuckles, this part is by far the coarser, but as I said, some prefer it and call it the venison part though it is less like venison than any other part of the joint. The fat of this joint lies chiefly on the ridge *e, e*, and is to be cut in the direction *e, f*.

As many are fond of having a bone, and have an idea, that the nearer the bone, the sweeter the flesh ; in a leg of mutton, there is but one bone readily to be got at, and that a small one ; this is the *cramp bone* by some called the *gentleman's bone*, and is to be cut

out, by taking hold of the shank-bone with the left hand, and with a knife, cutting down to the thigh-bone at the point, *d*, then passing the knife under the cramp-bone, in the direction *d, c*, it may easily be cut out.

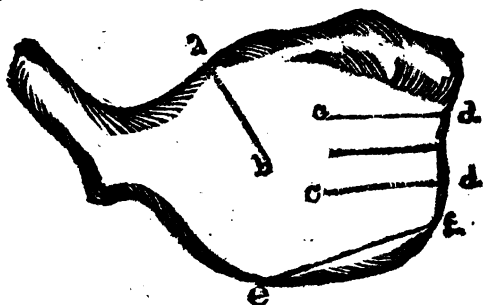
Shoulder of Mutton.

Figure 1. represents a shoulder of mutton, which is sometimes salted and boiled by fanciful people ; but customarily served up roasted, and laid in a dish, with the back or upper-side uppermost, as here represented.

When not over-roasted it is a joint very full of gravy, much more so than a leg, and as such, by many preferred, and particularly as having many very good, delicate, and savory parts in it.

The shank-bone should be wound round with writing paper, as pointed out in the leg, that the person carving may take hold of it, to turn it as he wishes. Now when it is first cut, it should be in the hollow part of it, in the direction *a, b*, and the knife should be

A Shoulder of Mutton—No. 1.

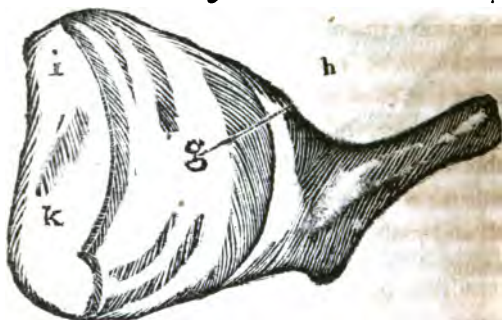


passed deep to the bone. The gravy then runs fast into the dish, and the part cut, opens wide enough to take many slices from it readily.

The best fat, that which is full of kernels and best flavoured, lies on the outer edge, and is to be cut out in thin slices in the direction *e, f*. If many are at table, and the hollow part cut in the line *a, b*, is all eaten, some very good and delicate slices may be cut out on each side of the ridge of the blade-bone, in the direction *c, d*. The line between these two dotted lines, is that in

the direction of which the edge or ridge of the blade-bone lies, and cannot be cut across.

A Shoulder of Mutton—No. 2.



On the under side of the shoulder, as represented in figure 2, there are two parts, very full of gravy, and such as many persons prefer to those of the upper side. One is a deep cut, in the direction *g, h*, accompanied with fat, and the other all lean, in a line from *i*, to *k*. The parts about the shank are coarse and dry, as about the knuckle in the leg; but yet some prefer this dry part as being less rich or luscious, and of course less apt to cloy.

A shoulder of mutton over-roasted is spoiled

A Leg of Pork.

Whether boiled or roasted, is sent up to table as a leg of mutton roasted, and cut up in the same manner; of course, I shall refer you to what I have said on that joint, only that the close firm flesh about the knuckle, is by many reckoned the best, which is not the case in a leg of mutton.

A Shoulder of Pork is never cut or sent to table as such, but the shank bone, with some little meat annexed, is often served up boiled, and called a spring, and is very good eating.

Edge-bone of Beef.

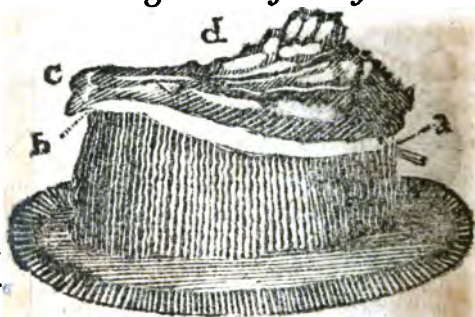
As this work is not a critical investigation of words, but relates merely to the art of carving, I shall not give my reasons for calling it an Edge-bone, in preference to Ischbone, which is, in fact, the true name from Ischium, latin for the hip-bone, the former being that by which it is generally known. The following is a representation of it; and it is a favourite joint at table.

In carving it, as the outside suffers in its flavour, from the water in which it is boiled,

the dish should be turned towards the carver, as it is here represented ; and a thick slice should be first cut off, the whole length of the joint, beginning at *a*, and cutting it all the way even and through the whole surface, from *a* to *b*.

The soft fat, that resembles marrow, lies on the back, below the letter *d*, and the firm fat is to be cut in thin horizontal slices at the point *c* ; but as some persons prefer the soft fat and others the firm, each should be asked, what he likes.

Edge bone of Beef.

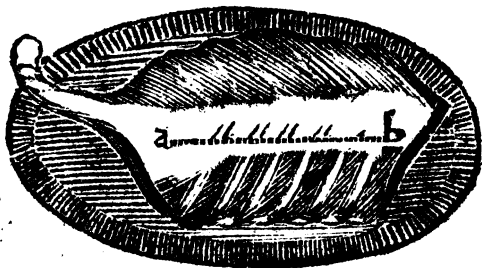


The upper part as here shewn, is certainly the handsomest, fullest of gravy, most

ender, and is encircled with fat; but there are still some, who prefer a slice on the under side, which is quite lean. But as it is a heavy joint and very troublesome to turn, that person cannot have much good manners who requests it.

The skewer that keeps the meat together when boiling, is here shewn at *a*. It should be drawn out, before the dish is served up to table; or if it be necessary to leave a skewer in, that skewer should be a silver one.

A Saddle of Mutton.



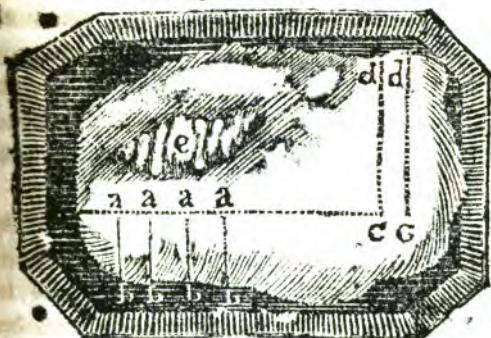
This is by some called a chine of mutton, the saddle being the two necks, but as the two necks are now seldom sent to table together, they call the two loins a saddle.

A saddle of mutton is a genteel and handsome dish, it consists of the two loins together, the back bone running down the middle to the tail. Of course, when it is to be carved, you must cut a long slice in either of the fleshy parts, on the side of the back bone, in the direction *a, b*.

There is seldom any great length of the tail left on, but if it is sent up with the tail, many are fond of it, and it may readily be divided into several pieces, by cutting between the joints of the tail, which are about the distance of one inch apart.

A Breast of Veal, roasted.

This is the best end of a breast of veal, with the sweet bread lying on it, and when carved, should be first cut down quite through, in the first line on the left, *d, c*; it should next be cut, across in the line, *a, c*, from *c*, to the last *a*, on the left, quite through divides the gristles from the rib bones; this done, to those who like fat and gristle, the thick or gristly part should be cut into pieces as wanted, in the lines *a, b*. When a breast of veal is cut into

Breast of Veal, roasted.

pieces and stewed, these gristles are very tender, and eatable. To such persons as prefer a bone, a rib should be cut or separated from the rest, in the line *d, c*, and with a part of the breast, a slice of the sweet bread, *e*, cut across the middle.

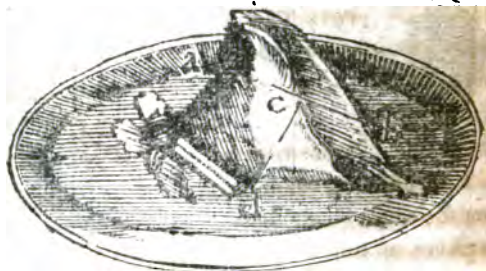
A knuckle of Veal.

A knuckle of veal is always boiled, and is admired for the fat, sinewy tendons about the knuckle, which if boiled tender, are much esteemed. A lean knuckle is not worth the dressing.

You cannot cut a handsome slice, but in the direction *a, b*. The most delicate fat

lies about the part *d*, and if cut in the line *d, c*, you will divide two bones, between which, lies plenty of fine marrowy fat.

Knuckle of Veal.



The several bones about the knuckle, may be readily separated at the joints, and as they are covered with tendons, a bone may be given to those who like it.

A spare-rib of Pork.

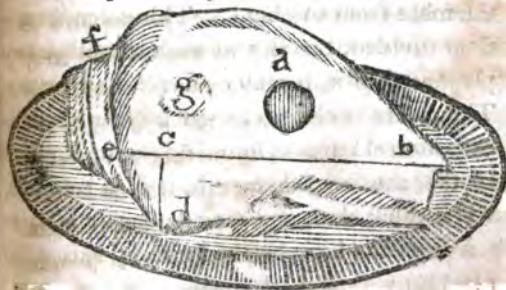
A spare rib of pork is carved, by cutting out a slice from the fleshy part, in the line *a, b*. This joint will afford many good cuts in this direction, with as much fat, as people like to eat of such strong meat. When the fleshy part is cut away, a bone may be easily separated from the next to it, in the line *d, b, c*, disjoining it at *c*.

Spare-rib of Pork.



Few pork-eaters are fond of gravy, it being too strong; on this account, it is eaten with apple-sauce.

Half a Calf's Head, boiled.



There are many delicate bits about a calf's head, and when young, perfectly white fat, and well dressed, half a head is a genteel dish, if a small one.

When first cut, it should be quite along the cheek bone, in the fleshy part, in the direction *c, b*, where many handsome slices may be cut. In the fleshy part, at the end of the jaw bone, lies part of the throat sweet-bread, which may be cut into, in the line *c, d*, and which is esteemed the best part in the head. Many like the eye, which is to be cut from its socket *a*, by forcing the point of a carving knife down to the bottom on one edge of the socket, and cutting quite round, keeping the point of the knife slanting towards the middle, so as to separate the meat from the bone. This piece is seldom divided, but if you wish to oblige two persons with it, it may be cut into two parts. The palate is also reckoned by some a delicate morsel: this is found on the under-side of the roof of the mouth, it is a crinkled, white thick skin, and may be easily separated from the bone by the knife, by lifting the head up with you left hand.

There is also some good meat to be met with on the under side, covering the under jaw, and some nice, gristly fat to be pared off about the ear, *g*.

There are scarce any bones here to be separated: but one may be cut off, at the neck, in the line *f, e*, but this is a coarse part.

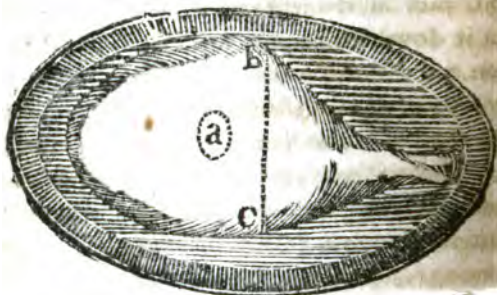
There is a tooth in the upper-jaw, the last tooth behind, which having several cells, and being full of jelly, is called the sweet-tooth.

Its delicacy is more in the name than any thing else. It is a double tooth, lies firm in its socket, at the further end, but if the calf was a young one, may readily be taken out with the point of a knife.

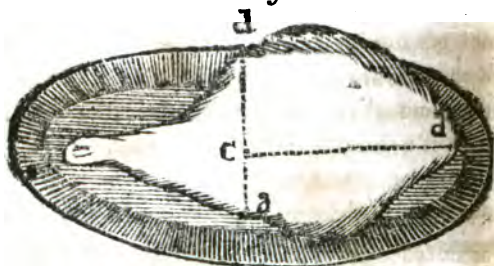
In serving your guest with a slice of head, you should enquire whether he would have any of the tongue or brains, which are generally served up in a separate dish, in which case, a slice from the thick part of the tongue, near the root is best. Sometimes the brains are made up into small cakes, fried, and put round to ornament it; when so, give one of these cakes.

A Ham.

A ham is cut two ways, across in the line *b, c*, or, with the point of the carving knife, in the circular line in the middle, taking out

A Ham.

a small piece as at *a*, and cutting thin slices in a circular direction, thus enlarging it by degrees. This last method of cutting it, is to preserve the gravy and keep it moist, which is thus prevented from running out.

A Haunch of Venison.

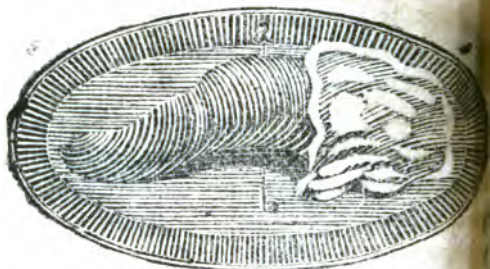
In carving a haunch of venison, first cut it across down to the bone, in the line *d, c, a*,

Then turn the dish with the end *a*, towards you, put in the point of the knife at *c*, and cut it down as deep as you can in the direction *c, b*; thus cut, you may take out as many slices as you please, on the right or left. If the fat lies deeper on the left, between *b* and *a*, to those who are fond of fat, as most venison-eaters are, the best flavoured and fattest slices will be found on the left of the line *c, b*, supposing the end *a*, turned towards you. Slices of venison should not be cut thick, nor too thin, and plenty of gravy should be given with them; but as there is a particular sauce made for this meat, with red wine and currant jelly, your guest should be asked, if he pleases to have any.

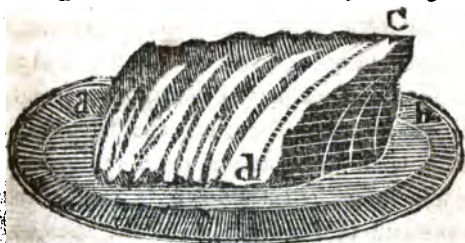
As the fat of venison is very apt to cool and get hard and disagreeable to the palate, it should always be served up on a water dish, and if your company is large, and the joint is a long time on the table, a lamp should be sent for, and a few slices of fat and lean, with some of the gravy, are presently heated over it, either in a silver or a pewter plate. This is always done at table

and the sight of the lamp never fails to give pleasure to your company.

An Ox Tongue.



A tongue is to be cut across, in the line *a*, *b*, and a slice taken from thence. The most tender and juicy slices will be about the middle, or between the line *a*, *b*, and the root. Towards the tip, the meat is closer and dryer. For the fat, and a kernel with that fat, cut off a slice of the root on the right of the letter *b*, at the bottom next the dish. A tongue is generally eaten with white meat, veal, chicken, or turkey, and to those whom you serve with the latter, you should give of the former.

A piece of a Sir-loin of Beef.

Whether the whole sirloin, or part of it only be sent to table, is immaterial, with respect to carving it. The figure here represents part of the joint only, the whole being too large for families in general. It is drawn as standing up in the dish, in order to shew the inside or under part; but when sent to table, it is always laid down, so as that the part described by the letter *c*, lies close on the dish. The part *c*, *d*, then lies uppermost, and the line *a*, *b*, underneath.

The meat on the upper side of the ribs, is firmer, and of a closer texture, than the fleshy part underneath, which is by far the most tender; of course, some prefer one part, and some another.

To those who like the upper side, and rather would not have the first cut of outside slice, that outside slice should be first cut off, quite down to the bone, in the direction *c, d*. Plenty of soft, marrowy fat will be found underneath the ribs. If a person wishes to have a slice underneath, the joint must be turned up, by taking hold of the end of the ribs with the left hand, and raising it, untill it is in the position as here represented. One slice or more may now be cut in the direction of the line *a, b*, passing the knife down to the bone. The slices, whether on the upper or under side, should be cut thin, but not too much so.

A Brisket of Beef.



This is a part always boiled, and is to be cut in the direction *a, b*, quite down to the

bone, but never help any one to the outside slice, which should be taken off pretty thick. The fat cut with this slice is a firm gristly fat, but a softer fat will be found underneath, for those who prefer it.

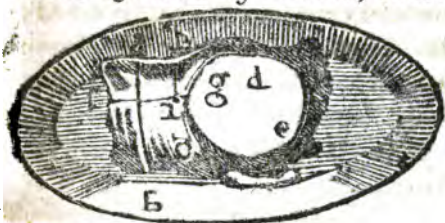
A Buttock of Beef,

Is always boiled, and requires no print to point out how it should be carved. A thick slice should be cut off all round the buttock, that your friends may be helped to the juicy and prime part of it. This cut into, thin slices may be cut from the top; but as it is a dish that is frequently brought to the table cold, a second day, it should always be cut handsome and even. To those to whom a slice all round would be too much, a third of the round may be given, with a thin slice of fat. On one side there is a part whiter than ordinary, by some called the white muscle. A buttock is generally divided, and this white part sold separate as a delicacy, but it is by no means so, the meat being close and dry, whereas the darker co-

loured parts, though apparently of a coarse grain, are of a looser texture, more tender, fuller of gravy, and better flavoured ; and men of distinguishing palates ever prefer them.

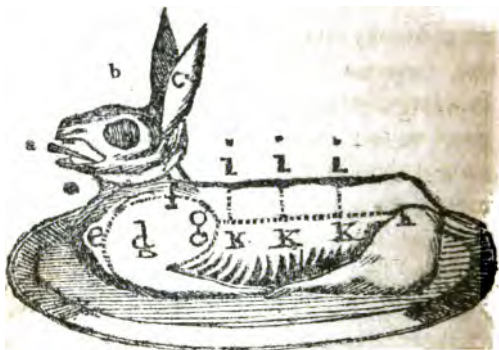
A Fillet of Veal,

Which is the thigh part, similar to a buttock of beef, is brought to table always in the same form, but roasted. The outside slice of the fillet, is by many thought a delicacy, as being most savoury ; but it does not follow, that every one likes it ; each person should therefore be asked, what part they prefer. If not the outside, cut off a thin slice, and the second cut will be white meat, but cut it even and close to the bone. A fillet of veal is generally stuffed under skirt or flap with a savoury pudding, called forced-meat. This is to be cut deep into, in a line with the surface of the fillet, and a thin slice taken out ; this, with a little fat cut from the skirt, should be given to each person present.

Fore Quarter of Lamb, roasted.

Before any one is helped to a part of this joint, the shoulder should be separated from the breast, or what is by some called the coast: by passing the knife under, in the direction *c, g, d, e*. The shoulder being thus removed, a lemon or orange should be squeezed upon the part, and then sprinkled with salt where the shoulder joined it, and the shoulder should be laid on it again.— The gristly part should next be separated from the ribs, in the line *f, d*. It is now in readiness to be divided among the company. The ribs are generally most esteemed, and one or two may be separated from the rest, in the line *a, b*; or, to those who prefer the gristly part, a piece or two, or more, may be cut off in the lines *h, i, &c.*

put in the point of the knife at *g*, and cut it through, all the way down to the rump, on the side of the back-bone, in the line *g, h*. This done, cut it similarly on the
A Hare.



other side, at an equal distance from the back-bone. The body is thus divided into three. You have now an opportunity of cutting the back through the spine or back bone, into several small pieces, more or less, in the line *i, k*, the back being by far the tenderest part, fullest of gravy, and the greatest delicacy. With a part of the back should be given a spoonful of pudding, with which the belly is stuffed, below the letter *k*, and which is now easily to be got at. Having

was separated the legs from the back-bone they are easily cut from the belly. The legs are the next in estimation, but their meat is closer, firmer, and less juicy. The shoulders or wings are to be cut off in the circular dotted line *e, f, g*. The shoulders are generally bloody; but many like the blood, and of course, prefer the shoulder to the leg. In a large hare, a whole leg is too much to be given to any one person, at one time, it should therefore be divided, and the best part of the leg, is the fleshy part of the thigh which should be cut off.

Some like the head, brains and bloody part of the neck; before then you begin to dissect the head, cut off the ears at the roots which if roasted crisp, many are fond of, and may be asked if they please to have one.

Now the head should be divided; for this purpose it should be taken on a clean plate, so as to be under your hand, and turning the nose to you, hold it steady with your fork, that it does not fly from under the knife; you are then to put the point of the knife into the skull between the ears, and by

forcing it down as soon as it has made its way, you may easily divide the head into two, by cutting with some degree of strength quite down through to the nose. Half the head may be given to any person that likes it.

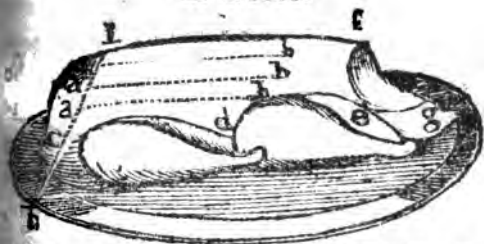
But this mode of cutting up a hare can only be done with ease, when the animal is young. If it be an old hare, the best method is, to put your knife pretty close to the back-bone, and cut off one leg, but as the hip-bone will be in your way, the back of the hare must be turned towards you, and you must endeavour to hit the joint between the hip and thigh bone. When you have separated one, cut off the other, then cut out a long narrow slice or two on each side of the back-bone, in the direction *g, h*; this done, divide the back-bone into two, three or more parts, passing your knife between the several joints of the back, which may readily be effected with a little attention and patience.

A Rabbit.

Is trussed like a hare, and cut up in the same way, only as being much smaller, af-

er the legs are separated from the body, the back is divided into two or three parts, without dividing it from the belly, but cutting it in the line *g, h*, as in the hare; and, instead of dividing the head in two, a whole head is given to a person who likes it, the ears being removed, before the rabbit is served up. Many like the wing, i. e. the shoulder part.

A Goose.



Like a turkey, is seldom quite dissected, unless the company is large; but when it is, the following is the method. Turn the neck towards you, and cut two or three long slices, on each side the breast, in the lines *a, b*, quite to the bone. Cut these slices from the bone, which done, proceed to take

off the leg, by turning the goose up on one side, putting the fork through the small end of the leg-bone, pressing it close to the body, which when the knife is entered at *d*, raises the joint from the body. The knife is then to be passed under the leg in the direction *d*, *e*. If the leg hangs to the carcase at the joint *e*, turn it back with the fork, and it will readily separate if the goose is young; in old geese it will require some strength to separate it. When the leg is off, proceed to take off the wing, by passing the fork through the small end of the pinion, pressing it close to the body, and entering the knife at the notch *c*, and passing it under the wing, in the direction *c*, *d*. It is a nice thing to hit this notch *c*, as it is not so visible in the bird as in the figure. If the knife is put into the notch above it; you cut upon the neck-bone, and not on the wing joint.—A little practice will soon teach the difference; and if the goose is young, the trouble is not great, but very much otherwise, if the bird is an old one.

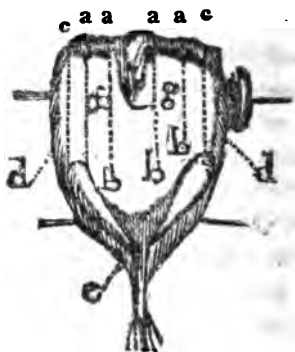
When the leg and wing on one side are taken off, take them off on the other side;

Take off the apron in the line *f, e, g*, and then take off the merry thought in the line *i, h*. The neck-bones are next to be separated as in a fowl, and all other parts divided as there directed, to which I refer you.

The best parts of a goose are in the following order; the breast slices; the fleshy part of the wing, which may be divided from the pinion; the thigh-bone, which may be easily divided in the joint from the leg bone, or drum stick, as it is called; the pinion and next the side bones. To those who like sage and onion, draw it out with a spoon from the body, at the place where the apron is taken from, and mix it with the gravy, which should first be poured from the boat into the body of the goose, before any one is helped. The rump is a nice bit to those who like it. It is often peppered and salted, and sent down to be broiled, and is then called a Devil, as I have mentioned in speaking of a turkey. Even the carcase of a goose, by some is preferred to other parts, as being more juicy and more satisfactory.

A Green Goose,

Is cut up in the same way, but the most delicate part is the breast and the gristle, the lower part of it.

A Pheasant.

The Pheasant as here represented, skewered and trussed for the spit, with head tucked under one of the wings, when sent to table, the skewers are withdrawn.

In carving this bird, the fork should be fixed in the breast, in two dots there made. You have then the command of

fowl, and can turn it as you please; slice down the breast in the lines *a*, *b*, and then proceed to take off the leg on the outside, in the direction *d*, *e*, or in the circular dotted line *b*, *d*, as see in the figure of the fowl, page 240. This done cut off the wing on the same side in the line *c*, *d*, in the figure above, and *a*, *h*, *b*, in the figure page 240, which is represented lying on one side with its back towards us. Having separated the leg and wing on one side, do the same on the other and then cut off, or separate from the breast bone on each side of the breast, the parts you before sliced or cut down. In taking off the wing be attentive and cut it in the notch *a*, as seen in the print of the fowl, for if you cut too near the neck as at *g*, you will find the neck-bone interfere. The wing is to be separated from the neck-bone. Next cut off the merry thought in the line *f*, *g*, by passing the knife under it towards the neck.—The remaining parts are to be cut up, as it is described in the fowl, which see. Some persons like the head for the sake of the brains. A pheasant is seldom all cut up,

but the several parts separated, as they are found to be wanted.

The best parts of a pheasant, are the white parts, first the breast, next the wings, and next the merry thought; but if your company is large, in order to distribute the parts equally between them, give part of a leg with a slice of the breast, or a side bone with the merry thought, or divide the wing in two, cutting off part of the white fleshy part from the pinion.

A Partridge.



The partridge like the pheasant is here trussed for the spit; when served up, the skewers are withdrawn. It is cut up like a fowl, (which see) the wings taken off in the

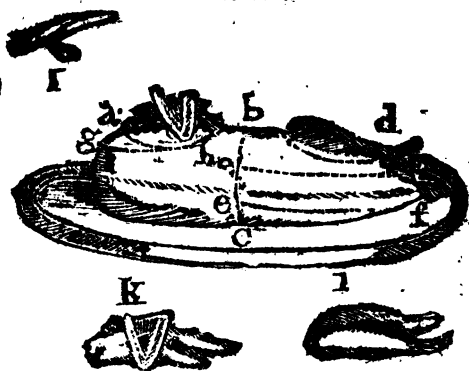
les *a*, *b*, and the merry thought in the line *d*. Of a partridge the prime parts are the white ones, viz. the wings, breast, merry thought. The wing is thought the best, the breast being reckoned the most delicate morsel of the whole. If your company is large, and you have but a brace of birds, rather than give offence in distributing the several parts amongst them, the most polite method is to set up the brace, agreeable to the directions given for cutting up a fowl; and sending a plate with the several parts round to your company, according to their rank or the respect you bear them. Their modesty then will lead them not to take the best parts, and he that is last served, will stand a chance to get the nicest bit: for a person will perhaps take a leg himself, who would be offended, if you sent him one.

A Fowl.

The fowl is here represented as lying on its side, with one of the legs, wing, and neck-bone taken off. It is cut up the same way whether it be roasted or boiled. A

roasted fowl is sent to table, trussed like pheasant, (which see) except that instead of the head being tucked under one of the wings, it is in a fowl, cut off before it is dressed. A boiled fowl is represented below, the leg bones of which are bent inwards and tucked in within the belly ; but the skewers are withdrawn, prior to its being sent to table. In order to cut up a fowl, it is best to take it on your plate.

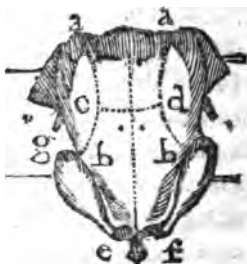
A Fowl.



Having shewn how to take off the legs, wings, and merry thought, when speaking

of the pheasant; it remains only to shew how the other parts are divided; *k*, is the wing cut off, *i*, the leg. When the leg, wing and merry-thought are removed, the next thing is to cut off the neck-bones described at *l*. This is done by putting in the knife at *g*, and passing it under the long broad part of the bone in the line *g, h*, then lifting it up and breaking off the end of the shorter part of the bone which cleaves to the breast bone. All parts being thus separated from the carcase, divide the breast from the back by cutting through the tender ribs on each side, from the neck quite down to the vent or tail. Then lay the back upwards on your plate, fix your fork under the rump, and laying the edge of your knife in the line *b, e, c*, and pressing it down, lift up the tail or lower part of the back and it will readily divide with the help of your knife in the line *b, e, c*. This done lay the croup or lower part of the back upwards in your plate, with the rump from you, and with your knife cut off the side bones, by forcing the knife through the rump bone, in the lines *e, f*, and the whole fowl is completely carved.

A Boiled Fowl.



Of a fowl, the prime parts are the wings, breast, and merry-thought, and next to these the neck-bones and side-bones ; the legs are rather coarse ; of a boiled fowl the legs are rather more tender, but of a chicken every part is juicy and good, and next to the breast, the legs are certainly the fullest of gravy and the sweetest ; and as the thigh-bones are very tender and easily broken with the teeth, the gristles and marrow render them a delicacy. Of the leg of a fowl the thigh is abundantly the best, and when given to any one of your company, it should be separated from the drum-stick at the joint *i*, (see the cut, viz. a fowl, page 240,) which is easily

one, if the knife is introduced underneath, in the hollow, and the thigh-bone turned back from the leg-bone.

A Turkey,

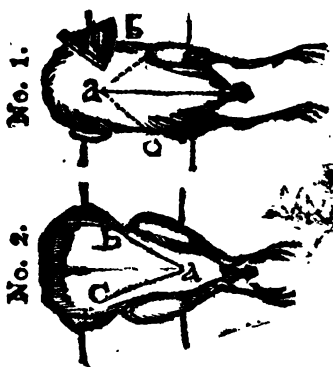
Roasted or boiled is trussed and sent up to table like a fowl, and cut up in every respect like a pheasant. The best parts are the white ones, the breast, wings and neck-bones.

Merry-thought it has none ; the neck is taken away, and the hollow part under the breast stuffed with forced meat, which is to be cut in thin slices in the direction from the rump to the neck, and a slice given with each piece of turkey." It is customary not to cut up more than the breast of this bird, and if any more is wanted to take off one of the wings.

Some epicures are very fond of the gizzard and rump, peppered well, salted and broilded, which they call a *Devil*. When this is to be done, it is sliced a little way in the substance in several parts of it, with the knife, peppered and salted a little and sent

down to be broiled, and when brought up it is divided into parts and handed round to the company, as a *bonne bouche*.

A Pidgeon.



This is a representation of the back and breast of a pidgeon. No 1. the back ; No. 2 the breast. It is sometimes cut up as a chicken, but as the croup or lower part with the thigh is most preferred, and as a pidgeon

.....
 a small bird, and half a one not too much
 to serve at once, it is seldom carved now,
 otherwise than by fixing the fork at the point
 , entering the knife just before it, and divid-
 ing the pidgeon into two, cutting away in
 the lines *a, b*, and *a, c*, No. 1; at the same
 time bringing the knife out at the back in
 the direction *a, b*, and *a, c*, No. 2.

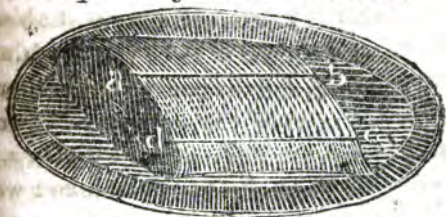
A Cod's Head.



Fish in general requires very little carving, the middle or thickest part of the fish is generally esteemed the best, except in a carp, the most delicate part of which is the fluke. This is seldom however taken out, but the whole head is given to those who like it. The thin part about the tail of a fish is generally least esteemed.

A cod's head and shoulders if large, in season, is a very genteel and handsome dish if nicely boiled. When cut it should be done with a spoon or fish-trowel; the parts about the back-bone on the shoulders are the most firm and best; take off a piece quite down to the bone in the direction *a, d, c*, putting in the spoon at *a, c*, and with each slice of fish give a piece of the soup which lies underneath the back-bone and lines it, the meat of which is thin and a little darker coloured than the body of the fish itself; this may be got by using a knife spoon underneath, in the direction *d, s*.

There are a great many delicate parts about the head, some firm kernels, and a great deal of the jelly kind. The jelly part is about the jaw bone, the firm part within the head, which must be broken out with a spoon. Some like the palate and some the tongue, which likewise may be got by putting the spoon into the mouth in the direction of the line *c, s*. The green jelly the eye is never given to any one.

A piece of boiled Salmon.

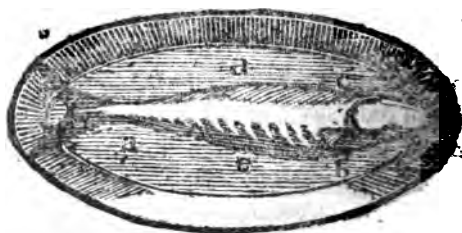
Of boiled salmon there is one part more fat and rich than the other. The belly part is the fattest of the two, and it is customary to give to those that like both, a thin slice of each; for the one cut it out of the belly part in the direction *d, c*, the other out of the back in the line *a, b*. Those who are fond of salmon generally like the skin of herring, the slices are to be cut thin, skin and all.

There are but few directions necessary for setting up and serving fish. In *Turbot*, the fish knife or trowel is to be entered in the centre or middle over the back-bone, and a piece of the fish as much as will lie on the trowel, to be taken off on one side close to the bones. The thickest part of the fish is

always most esteemed, but not too near the head or tail; and when the meat on one side of the fish is removed close to the bones, the whole back-bone is to be raised with the knife and fork, and the under-side is then to be divided among the company. Turbot eaters esteem the fins a delicate part.

Soals are generally sent to table two ways, some fried, others boiled; these are to be cut right through the middle, bone and all, and a piece of the fish, perhaps a third or fourth part according to it's size, given to each. The same may be done with other fishes, cutting them across, as may be seen in the cut of the mackarel, below *d*, *e*, *c*, *b*.

A Mackarel.



A mackarel is to be thus cut. Slit the fish all along the back with a knife in the

the *a*, *e*, *b*, and take off one whole side as far as the line *b*, *c*, not too near the head as the meat about the gills is generally black and ill-flavoured. The roe of a male fish is soft like the brain of a calf, the roe of the female fish is full of small eggs and hard. Some prefer one and some another, and part of such roe as your friend likes should be given to him.

The meat about the tail of all fish is generally thin and less esteemed, and few like the head of a fish, except it be that of a carp, the palate of which is esteemed the greatest delicacy of the whole.

Eels are cut into pieces through the bone and the thickest part is reckoned the prime piece.

There is some art in dressing a *lobster*, but as this is seldom sent up to table whole, I will only say that the tail is reckoned the prime part, and next to this the claws.

There are many little directions that might be given to young people with respect to other articles brought to table; but as observation will be their best director, in mat-

ters simple in themselves, I shall not sw
this work in pointing them out. Whe
there is any difficulty in carving I have
deavoured to remove it, and trust that th
rules I have laid down will, with a litt
practice, make the reader a proficient in th
art, which may be truly called a polite ac
complishment.

ON MARKETING.

It is by no means adviseable to deal with the butcher, unless you can agree to have your meat, viz. beef, mutton, veal, lamb, and pork, weighed in together at the same price all the year round; for butchers are apt to charge occasionally for a joint you never had, and they will always reckon into the weight half pounds and quarters of pounds, which in laying out your money at a market, you may always get abated; so you may now and then an odd penny in a joint of meat; all which at the year's end tells.

Good meat should not look lean, dry, or shrivelled; the fleshy part should be of a bright red, and the fat of a clear white.— When the flesh looks pale, and the fat yellow, the meat is not good. Cow-beef is worth a penny a pound less than ox-beef; except it be the meat of a maiden heifer, which, in a buttock you may know by the udder.

Beef.

The lean parts of ox-beef will have an open grain; if young, it will have a tender and oily smoothness except in the neck and brisket, which are fibrous parts; if old, the meat will be rough and spongy.

Cow beef is closer grained, and the meat not so firm as ox-beef; the fat is whiter but the lean paler; press the fleshy part with your finger, and if young it will leave no dent, but the dent you make will rise up again soon after.

Bull beef is close grained, of a deep dusky red, tough when you pinch it; the fat is skinny, hard, and has a rankish smell. Meat is sometimes bruised, and those parts look blacker than the rest.

In buying a buttock of beef, take care you do not buy what they call the mouse buttock for the prime one. The difference is easily known, the prime buttock is first cut off the leg, and is the thickest; the mouse buttock is thinner and cut off the leg, between the buttock and the leg-bone, is coarse

meat, and not worth so much by a penny a pound.

A bullock's tongue should look plump, clear and bright, not of a blackish hue.

Mutton.

If mutton be young, the flesh will feel tender when pinched; if old it will wrinkle up and remain so; if young, the fat will readily separate from the lean; if old, it will stick by strings and skins. The fat of ram-mutton feels spongy, the flesh close grained and tough, not rising again when pressed by the finger. If the sheep was rotten the flesh will be pale; the fat a faint white, inclining to yellow, and the flesh will be loose at the bone. If you squeeze it hard, some drops of water will stand on it like sweat. As to the freshness or staleness you may know them by the same marks as in lamb, (which see.) Fat mutton is by far the best. A wether, five years old, if it can be got, is the most delicious; its natural gravy is brown. If after mutton is dressed, the flesh readily and cleanly parts

from the bone, the sheep had the rot. ~~E~~ mutton is worth a penny a pound less than the wether, the flesh paler, the grain closer, and the leg of a ewe may be known by the udder on its skirt; a leg of wether mutton is distinguishable by a round lump of fat on the inside of the thigh. In a shoulder, the shank-bone is more slender than that of a wether, and the upper part of the leg near the shoulder of a ewe is less fleshy, and not apparently so strong, fat, or fibrous, as the fore-leg of a wether.

Veal.

When the bloody vein in the shoulder looks blue or of a bright red colour, it is fresh killed. If blackish, greenish, or yellowish the contrary. In loins, the part under the kidney taints first, and the flesh, if not fresh killed will be soft and slimy.

The breast and neck taints first at the upper-end; where, when stale, it will have a dusky, yellowish or greenish appearance, and the sweet-bread on the breast will be clammy. The leg when fresh killed will be

at the joint: if stale it will be limber, and the flesh seem clammy. To chose a good, the eyes should look plump and lively, sunk and wrinkled the head is stale, and to be delicate it should be small and fat.— Indeed, large overgrown veal is never good. The leg of a cow-calf is preferable to that of a bull-calf; the former may be known by the udder, and the softness of the skirt, and the fat of a bull calf, is harder and curdled. Veal to be delicate, should always look white in the flesh, like rabbit or chicken, nor should it seem much blown up; hanging in the air will redden it, but cut into it and the natural colour will soon be discovered.

Lamb.

In chusing a fore-quarter of lamb, take notice of the neck-vein; if it be of a bright blue it is fresh killed; if greenish or yellowish it is bad. When buying a hind quarter, smell under the kidney, and try if the knuckle be stiff; if the kidney has a faint smell, or the knuckle be limber, it is stale. Chuse a head by the same tokens you

would a calf's head, (see veal.) House lamb should be fat and plump, or it is worth nothing.

Pork,

If it be young, in pinching the lean between your fingers, it will break, and if you nip the skin with your nails, it will dent. But if the fat be soft and pulpy like lard, if the lean be tough, and the fat flabby and spongy, and the skin be so hard that you cannot nip it with your nails, you may be sure it is old.

Measly pork may be known by little kernels like hail shot, in the fat ; in this state the meat is unwholesome, and butchers are punishable for selling it.

To know fresh killed pork from such as is not, put your finger under the bone that comes out of the leg or spring, and if it be tainted, you will find it by smelling your finger ; the flesh of stale pork is sweaty and clammy, that of fresh killed pork, cool and smooth.

Brawn,

When young, is best, and this may be known by the rind ; if it is very thick, it is old. If the rind and fat be very tender, it is not boar brawn, and boar brawn is the best.

Hams,

If tainted, will soon be discovered by running a knife under the bone, that sticks out of them. If the knife comes out clean, and has a good smell and flavour, it is sweet and good ; if much smeared and dulled, it is tainted or rusty.

Bacon.

If you buy a flitch, order it to be cut through, and if it be streaky, if the fat look firm and cherry-coloured, and if the inside edge does not look brown or yellow, and if the skin is thin and tender when nipped with your nails, you may suppose it is young and good.

If the fat be not red, it will boil greasy.

and if the inner edge is brown or yellow it will be rusty.

Poultry.

If the spurs of a *capron* be short, and his legs smooth, he is young; if he has a thick belly and rump, a fat vein on the side of his breast, and his comb is pale, we may suppose he is a true capon. If fresh, his vent will be hard and close, if stale, it will be loose and open.

In common *fowls*, look at the spurs, if they are short and dubbed, they are young, but beware that they have not been pared down. If old or stale, they will have a loose open vent; if young and fresh, a close hard one. In a hen, if old, her legs and comb will be rough, if young they will be smooth. Fowls and chickens should be plump and white-legged.

With respect to *turkeys*. If the cock be young, his legs will be black and smooth and his spurs short; if fresh his eyes will be lively and his feet limber, but if stale, the eyes will be sunk, and the feet dry. So in

hen-turkey, and if she be with egg she will have a soft open vent, if not a hard close one.

I will not speak of game as they are not purchased in markets.

Woodcocks and Snipes,

If fresh are limber-footed ; if not they are dry-footed. If fat they are thick and hard, if not the reverse. If their noses are moist, and their throats muddy, they are good for nothing.

A snipe, if fat, has a fat vein in the side under the wing, and feels thick in the vent ; as to other marks of goodness, they are as in a woodcock.

Pidgeons.

The heavier and plumper they are the better. If new and fat, they will feel full and fat in the vent, and be limber-footed ; if stale, the vent will be flabby and green, and the feet dry. The same observations hold good with respect to larks, and other small birds.

Rabbits,

If stale, will be limber and slimy, if fresh white and stiff; for this look in the belly. The claws of an old rabbit are very long and rough, and the wool matted with grey hairs; if young, the claws and wool will be smooth. A rabbit three fourths grown is by far the most delicate.

Geese.

If the bill be yellowish, and the bird has but few hairs, it is young; but if full of hairs, and the bill and foot red, it is old. If fresh, it will be limber-footed; if stale, dry-footed.

Ducks,

When fat, will be hard and thick on the belly; if not, thin and lean; if fresh, limber-footed; if stale, dry-footed. A true wild duck has a reddish foot, and smaller than the tame one.

Fish,

Is always known to be fresh, if the gills smell well, are red and difficult

en ; if their fins are tight up, their eyes bright and not sunk in their heads; but the reverse of these is a sign they are stale.

Turbot is chosen for being thick and lump, and his belly should be cream-coloured, not of a bluish white. Small turbot may be known from Dutch plaice, from having no yellow spots on the back.

Cod should be thick towards his head, and his flesh should be white when cut.

Ling is best when thickest in the poll, and the flesh of a bright yellow.

Scates or Thornbacks, the thicker they are the better; a female scate, if not too large, is best.

Soals should be thick and stiff, and their bellies cream-coloured.

Sturgeon, should cut without crumbling, the flesh should be perfectly white, and the veins and gristles be a true blue.

Herrings and Mackarel. Their gills should be a shining red, their eyes full and bright, their tails stiff, and the whole body firm.

Lobsters and Crabs should be chosen by their weight, the heavier the better, if no

water be in them. Always buy them alive; but when boiled, if their tails when pulled open, spring to again, they are fresh; but you may break off a leg and taste it. Hen lobsters are preferable to cock-lobsters, on account of the spawn, and such as have not got the spawn on the outside the tail, are still better. A hen lobster is broader in the middle of the tail than the cock, and her claws are not so large. A middling sized lobster or crab is the best.

Salmon, when cut should look red and bleeding fresh; but smell the gills.

Haddock is a firm, good fish; small cod, a bad one. Haddocks may be known from small cod, by two black spots, one on each shoulder.

Plaice of the best kind look bluish on the belly, and like *flounders*, those should be chosen which are stiff, and their eyes bright and not sunk.

Pickled Salmon that cuts crumbling, is not so fresh and good as that which comes away in flakes, whose scales are stiff and shining, and whose flesh feels oily.

Prawns and *Shrimps*, if limber, of a fading colour, and cast a slimy smell, are stale.

Butter, Cheese and Eggs.

Butter should be bought by the taste and smell. If purchasing tub-butter, taste it on the outside near the tub, for the middle will be sweet, when the outside is rank and stinking.

Cheese is to be chosen also by the taste, but if it has a moist smooth coat, it generally turns out good.

Eggs may be known to be good by putting the great end to your tongue. If the egg feels warm, it is new; if cold, stale; the colder the staler. Put an egg into a pint of cold water, the fresher it is, the sooner it will sink. If rotten it will swim. To keep them, set them all upright, the small end downwards, in wood ashes, turning them once a week end-ways, and they will keep good for some months.

Bread.

A peck loaf should weigh 17lb. 6 oz. a half peck, 8lb. 11 oz. a quartern, 4lb. 5oz. and this within twenty-four hours after baking. A peck of *flour* should weigh 14"

A NUMBER
OF VALUABLE HINTS,
OR
CONCISE LESSONS,
Worth the attention of Young Persons.

Shew in every thing a modesty.

BE not always speaking of yourself.

Be not awkward in manner.

Be not bashful.

Be not forward.

Talk not of yourself at all.

Boast not.

Angle not for praise.

Avoid Lying.

Don't equivocate.

Confess your faults.

Tell no lies called innocent.

Avoid vain boasting.

On all occasions keep up Good-breeding.

Be easy in carriage.

Listen when spoken to.

Vary your address.

Behave well at table.

Attend to the women.

Kiss not the ladies,

Study a genteel Carriage,

Dread the character of an ill-bred man.

Acquire a graceful air.

Be not awkward in speech.

Be remarkable for Cleanliness of Person.—

Attend to your Dress.—Study Elegance of Expression.

Modulate your voice ; and

Acquire a good utterance.

Attend to your looks and gestures.

Be nice in your expressions.

Be choice in your stile.

Avoid vulgarisms.

Attend to your Address, Phraseology, and small talk.

Use fashionable language.

Be choice in your compliments.

Acquire a small talk.

Make constant Observation.

Be not inattentive.

Affect not absence of Mind.—Learn a knowledge of the World,

Flatter delicately.

Study the foibles of men.

Observe certain times of applying to those foibles.

Judge of other men by yourself.

Command your temper and countenance.

Seem friendly to enemies,

Never see an affront, if you can help it,

Avoid wrangling.

Judge not of mankind rashly.

Fall in with the humour of men.

Trust not too implicitly to any.

Beware of proffered friendship.

Doubt him who swears to the truth of a thing.

Make no riotous attachments.

Be nice in your choice of Company

Adopt no man's vices.

Avoid frequent and noisy Laughter.

Never romp or play like boys.

form the Gentleman, there are sundry little accomplishments.

Do the honours of your table well.

Drink no healths.

Refuse invitations politely.

Dare to be singular in a right cause; and

Be not ashamed to refuse.

When at cards play genteely.

Strive to write well and gramatically.

Spell your words correctly.

Affect not the rake.

Have some regard to the choice of your amusements.

Be secret.

Look not at your watch in company.

Never be in a hurry.

Support a decent familiarity.

Neglect not an old acquaintance

Be graceful in conferring favour.

Avoid all kinds of vanity.

**Make no one in company feel his
ity.**

Be not witty at another's expence.

Be sparing in raillery.

Admire curiosities shewn you; but not too much.

Never whisper in company,

Read no letters in company.

Look not over one writing or reading.

Hum no tune in company, nor be any ways noisy.

Walk gently.

Stare in no one's face.

Eat not too fast nor too slow.

Smell not to your meat when eating.

Spit not on the carpet.

Offer not another your handkerchief.

Take no snuff.

Chew no tobacco.

Withdraw on certain occasions imperceptibly.

Use no indelicate discourse.

Use no odd tricks and habits.

Be wise in the employment of time.

Use none but serious and valuable books.

Use no time in transacting business.

Never indulge laziness.

Be not frivolous.

Study a dignity of manners.

Pass no joke with a sting.

Avoid being thought a punster.

Keep free from mimicry.

Never pride yourself on being a wag.

Be moderate in salutations.

Be not envious.

Be not passively complaisant.

Shew no hastiness of temper.

Be mild to your servants.

Keep up outward appearances.

To be well received, there are rules for conversation.

Talk not long together.

Tell no stories.

Use no hackneyed expressions.

Make no digressions.

Hold no one by the button, when talking.

Punch no one in conversation.

Tire no man with your talk.

Engross not the conversation.

**Help not out, or forestall, the slow speaker.
Contradict no one.**

Give not your advice unasked.

Attend to persons speaking to you.

Speak not your mind on all occasions.

Be not morose or surly.

Adapt your conversation to the company.

Be particular in your discourse to the ladies.

Renew no disagreeable matters.

**Praise not a third person's perfection
when such praise will hurt the company
present.**

Avoid rude expressions.

Tax no one with a breach of promise.

Be not dark or mysterious.

Make no long apologies.

Look people in the face when speaking.

Raise not your voice when repeating.

Swear not in any form.

Talk no scandal.

**Talk not of your own or others private
concerns.**

Few jokes, &c. will bear repeating.

Take up a favourable side in debating.

Be not clamorous in dispute; but

Dispute with good humour.

Learn the characters of company, before
you say much.

Suppose not yourself laughed at.

Interrupt no one's story.

Make no comparisons.

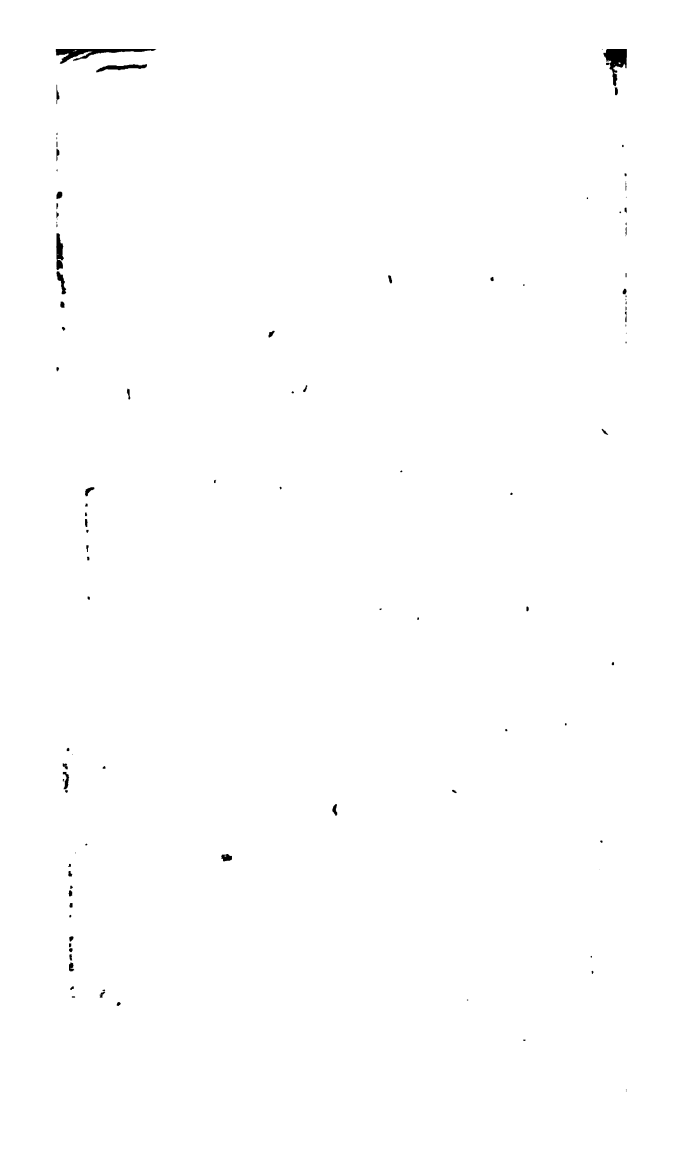
Ask no abrupt questions.

Reflect on no order of people.

Interrupt no one speaking.

Display not your learning on all occasions.

*circumspect in your behaviour to superi-
ors.—Dread running in debt..*



Study dignity of manner.

Boast not of your appetite, strength, &c.
nor say any thing that conveys an indelicate idea.

Accept no presents of value from men.

Receive a salute modestly.

Give your hand also, when necessary,
modestly.

Be affable with the men, but not familiar.

Be civil, but not complying.

Be not always laughing and talking.

Seem not to hear improper conversation.

Avoid every thing masculine.

Never deal in scandal.

Sympathize with the unfortunate.

Read no novels, but let your study be
history, &c.

Endeavour to write and speak grammatically.

Make no confidante of a servant.

Be cautious of unbosoming yourself;
particularly to a married woman.

Consult only your nearest relations.

Trust no female acquaintance.

Make no great intimacies.

Suffer no unbecoming freedoms, yet avoid formality.

Form no friendships with men.

*You cannot be too circumspect in matters
love and marriage.*

**Suppose not all men in love with you &
shew you civilities.**

**Beware of presuming upon your own
innocence.**

**Lose not the friend, through fear of the
lover.**

Be prudent, but not too reserved.

Let not love begin on your part.

Be not impatient to be married.

Attend to your conduct in general:

Betray not your affections for any man.

**If determined to discourage a man's ad-
dresses, undeceive him as soon as pos-
sible.**

Be careful not to be deemed a coquet.

**Never betray the confidence that any man
has reposed in you.**

